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from the Solicitor

MOUNT CALVARY;

OR

THE HISTORY

OF THE

PASSION, DEATH, AND RESURRECTION,

OF OUR

LORD AND SAVIOUR JESUS CHRIST.

WRITTEN IN CORNISH (AS IT MAY BE CONJECTURED)
SOME CENTURIES PAST.

INTERPRETED IN THE ENGLISH TONGUE,
IN THE YEAR 1682,
BY JOHN KEIGWIN, GENT.

EDITED BY
DAVIES GILBERT, F.R.S. F.S.A. &c.

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1826.

LONDON:
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TO

THE RIGHT HONOURABLE

FRANCIS BASSET,

BARON DE DUNSTANVILLE,

&c. &c.

THIS WORK

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INTRODUCTION.

NO one more sincerely rejoices, than does the Editor of this ancient mystery, that the Cornish dialect of the Celtic or Gaelic language has ceased altogether from being used by the inhabitants of Cornwall; whatever may have been its degree of intrinsic excellence: experience amply demonstrating, that no infliction on a province is equally severe, or irremediable, as the separation by distinct speech from a great and enlightened Nation, of which it forms a part. A separation closing against it most of the avenues to knowledge, and wholly intercepting that course of rapid improvement which eminently distinguishes the present age from all other periods in the history of man.

But with respect to Etymological and Antiquarian researches, the circumstances are widely different; and it is with the hope of affording some assistance towards such inquiries, that the Cornish mystery, accompanied by a verbal translation, has been transcribed from a manuscript in the Bodleian Library, and is now laid before the public.

The author of this translation was Mr. John Keigwin, of Mousehole, who flourished about the middle or latter part of the seventeenth century; some particulars of him and of his family, are communicated by Mr. N. H. Nicolas, a gentleman well known by several works of great merit and of laborious research, by a learned History of the English Peerage; by a Life of Lady Jane Grey; by Testamenta Vetusta, in 2 vols. 8vo. &c.

Some extracts are added from a work of Mr. Wm. Scawen, who held the important office of Vice Warden of the Stannaries soon after the Restoration, named, "Observations on an ancient manuscript, entitled Passio Christi." This manuscript is now preserved in the British Museum, corresponding exactly with the description given of it by Mr. Scawen. It has not, however, been collated with the manuscript of Mr. Keigwin, since any alteration of his text must interfere with the accuracy of the corresponding Translation; but some Various Readings are given at the foot of each page, from another manuscript in the Bodleian Library.

At the end of the work are added from Benedictus Abbas, the contemporary historian of King Henry the Second, some very curious posthumous adventures, which then took place, of Saint Petroc; who first established himself at Padstow, but afterwards removing, for greater security, about ten miles up the Camel, or crooked river, founded the monastery at Bodmin. And from Symma-

chus, who wrote about the year 400, a personification of Rome, which may have suggested to the venerated historian of Cornwall his Prosopopœia of Archery; since Mr. Carew is known to have been conversant with the Greek and Roman writers of every age.

The history of the Celtic nation and language seems sufficiently obvious, when it is divested of mythological fancies, and cleared from the sorites heaped about it, by authors repeating one after another, the idle tales invented by their predecessors, till these legends acquired from such accumulated authority, the semblance, or at least the currency, of truth.

Rude and aboriginal inhabitants of the whole Western and Southern portions of Europe, they, like the natives of America in modern times, were driven by more intelligent or more warlike invaders from the open country; into remote, barren, or mountainous districts; into Cornwall, Wales, Ireland, Scotland, Brittany: where secluded in these fastnesses, from all intercourse with each other, during many centuries, and unacquainted with the arts, which have imparted steadiness even to the most flitting sounds, the various portions of this ancient people naturally fell into the use of as many dialects. Of these dialects, the Armoric (or Bas Britain), is said to approach more nearly than any other to the Cornish; and the Irish to be most remote: perhaps the alleged emigration of

Celts from the West of Britain to Armorica may be so far true, that finding themselves more and more harrassed by the victorious Saxons, great numbers fled for protection to their kindred tribes in that country: and this comparatively late admixture, may account for the similarity of speech between two districts, not apparently more intimately connected than several others.

If an opinion entertained by many learned persons, both in England and France, is entitled to weight, the Celtic language, *venerabilis mater linguarum*, may demand the homage of every one aspiring to accuracy in classic learning.

They contend, that the South-eastern branches of the great aboriginal family, instead of the slavery, extermination, or banishment, of their Western brethren, experienced the milder fate of uniting with various Asiatic colonies, which settled peaceably on their coasts, bringing with them the Sanscrit in different degrees of purity; and that "*this language of perfection*," retaining its original structure of conjugations and declensions, but adopting words and idioms from its new associate, grew up into the tongues of Greece and Rome.

With this view of the subject, etymology changes the entire direction of its course. The numerous Cornish words almost identified with Greek, are no longer referred to the accidental resort of merchants in pursuit of tin; but, traced in the other cognate dialects, the Celtic scholar

investigates their origin on the principle of *Reges de nobis, non nos de regibus.*

Mr. Carew has given a list of some Cornish words scarcely distinguishable from Greek. Another writer has noticed *Porth,* an harbour; *Peeth,* a well; *Dower,* water; *Geurgo,* an earthen fence; and the number might be carried to a great extent.

The most learned and authentic repository of Cornish words and idioms existed in the works of Mr. Edward Lhuyd. Of these, one volume folio, entitled, "ARCHÆOLOGIA BRITANNICA," was printed at Oxford in 1707, and a second volume at the same time announced as ready for the press: but this never appeared, in consequence of the author's decease; and the manuscripts passed into the library of Sir John Sebright, at Beechwood, in Hertfordshire.

The Editor of this work, being desirous of making public, such parts at the least, of Mr. Lhuyd's second volume as related immediately to the Cornish dialect; applied to Sir John Sebright respecting these papers, and received from him the following most extraordinary history of their fate:

The Beechwood Manuscripts, relating to Celtic literature, were divided between Sir W. W. Wynn, Mr. North, and Mr. Johnes.

The first portion was destroyed by fire at a bookbinder's.

The second was burnt with Mr. North's house in London.

The third perished, when the collections of a whole life devoted to literature and taste disappeared in one hour, at Hafod.

Trédrea, 1826.

MEMOIR OF JOHN KEIGWIN.

VARIOUS as are the claims upon the respect of posterity, there are, perhaps, none of so singular a nature as that which entitles the memory of JOHN KEIGWIN, the translator of the following poem, to be preserved from oblivion; and though there are far more splendid passports to fame, it is doubtful if there be one more honourable, or with which every national feeling is associated in a greater degree, than in being, what the celebrated Dr. Borlase [1] has emphatically styled him, "the industrious preserver" of the original language of his country. Born about the period when the ancient Cornish tongue was on the verge of extinction, he appears to have devoted himself to its acquirement: and he was probably the last person whose knowledge of it was profound and complete. Several of his contemporaries displayed much information and no less zeal on the subject, but to him has been uniformly conceded the pre-eminence. The indefatigable Lhuyd in his address "to the Courteous and Noble Inhabitants of the County of Cornwall," expresses his acknowledgments to Mr. John Keigwin, of the Lower House in Mousehole, to Mr. Usticke of St. Just, to Mr. James Jenkyns of Alverton, and to Mr. Nicholas Bozon of Newlyn; "but I got," says he "the best part of my learning from three manuscript Cornish books put into my hands by the most reverend and most worshipful Father in God, Sir Jonathan Trelawney, Bishop of Exeter, and that most knowing and most learned gentleman, John Anstis, Esq. one of the senators of the County of Cornwall, in London, and the afore-

[1] MSS. penès Sir John St. Aubyn, Bart.

said Mr. Keigwin, who by the request of the before-named Bishop, translated the said books into English, and is, without any comparison, the most skilful judge of our age in the Cornish language."[1] Dr. Borlase's testimony to his ability is equally valuable, and he informs us that Keigwin taught Lhuyd all which he knew on the subject. Alluding to that language he says, "The helps I have received I must acknowledge, chiefly owing to the *Archæologia* of the late Mr. Edward Lhuyd, Keeper of the Museum at Oxford, who has published a Grammar of the Cornish Tongue, and therein preserved the elements of this language which had otherwise wholly perished with him and his friend Mr. John Keigwin, who was indeed Mr. Lhuyd's tutor in this point of learning, and died a few years after him."[2]

In the *Natural History* Borlase also speaks of Lhuyd's obligations to Keigwin. "In 1700 Mr. Edward Lhuyd came into Cornwall, and by the hints which he collected, and the especial assistance of Mr. John Keigwin, (a gentleman well versed in the learned languages, as well as his own,) composed his Cornish Grammar."[3]

To these proofs of Keigwin's knowledge of the vernacular language of his county, it is necessary to add the remarks of Dr. Pryce; because they commemorate some other individuals who pursued the same study, and afford evidence that Keigwin's father was also well informed upon the subject. "He," Lhuyd, "came into Cornwall professedly to acquire the Cornish language, and which rendered Mr. Tonkin, Mr. Keigwin, Mr. Gwavas, and other Cornish, gentlemen very solicitous to promote his success."[4] In another place he says, that "about the time of Lhuyd's death, which occurred in 1709, Keigwin, Tonkin, and Gwavas, kept up a correspondence in the Cornish language."[5] Further on, Dr. Pryce

[1] Preface to the Grammar of the Cornish Language, re-printed in Pryce's *Archæologia Cornu-Britannica*.

[2] *Antiquities of Cornwall*, p. 374. Preface to the Vocabulary of Cornish words. [3] P. 315. [4] Preface to the *Archæologia Cornu-Britannica*.

[5] Ibid.

informs us, that Mr. Tonkin, whose collections relative to the ancient Cornish were valuable and extensive, and who was exceedingly well acquainted with it, "was assisted in his undertaking by the critical knowledge and industry of William Gwavas, Esq. who was indefatigable in collecting and ascertaining words for his use and arrangement. Mr. Martin Keigwyn likewise, and his son, Mr. John Keigwyn, both inhabitants of the little fishing village of Mousehole, and who had sucked in the broken dialect with their milk, were ready upon all occasions to clear up any doubt that might arise, and were generally fortunate in removing those difficulties which embarrassed the other gentlemen."[1] The merits of Mr. Gwavas are also admitted by Borlase, for he observes, that he had the favour of perusing the MSS "of the late William Gwavas, Esq., after Mr. Keigwyn, and Mr. Lhuyd, the most knowing of his age in the Cornish tongue."[2]

In the series of letters from Lhuyd to Tonkin, printed by Dr. Pryce,[3] frequent mention is made of Keigwin's translation of the following poem, as well as of "The Creation of the World," an interlude written in 1611, by William Jordan;[4] but though Borlase has informed us that Lhuyd derived his knowledge of the Cornish language from Keigwin, and still more, notwithstanding that he himself admits that such was the case, he does not scruple in that correspondence, as well as in some letters printed by Mr. Daines Barrington in the *Archæologia*,[5] to criticise the manner in which Keigwin's translations were executed. He censures him chiefly for not using greater freedom in his versions; and which would be well founded if Keigwin had not in his modest advertisement to the poem in the following pages, expressly alluded to that

[1] *Archæologia Cornu-Britannica.* [2] *Antiquities of Cornwall*, p. 374.

[3] *Archæologia Cornu-Britannica.*

[4] A copy, if not the original, of Keigwin's MS is now in the Harleian Collection in the British Museum, No. 1867. Like the Chester, and other *Mysteries*, it consists of a dialogue between the Almighty, Angels, Lucifer, the Serpent, Adam, and Eve, &c. and is not a little curious. [5] Vol. v. p. 88.

point. After stating that he is conscious the English is "untimed, and penned not any way to delight the reader by the elegancy of the phrase, rhetorical flourish, or learned style," which he "could not effect, being a Cornish man meanly instructed in popular English, much less artificial;" he adds, that it was his design "to cause English men, as well as he could, to understand the Cornish tongue, which is now altogether obsolete, and almost obliterate; and without keeping himself to, you may say, disorder in the English, the Cornish would not be readily apprehended." It is thus manifest that it was Keigwin's object to render the translation as *literal* as possible, and whilst this fact tends to establish the fallacy of Lhuyd's criticism, it is indicative of the correctness of Keigwin's judgment; for it is unquestionable that the more literal a translation is, the more valuable does it become to the student.

From Lhuyd's letters in the *Archæologia* we also learn that in the year 1678, when Keigwin was attending the Assizes for Cornwall, he was requested by Sir Francis North, then Lord Chief Justice, to undertake the translation of a Poem called the Passion of Christ, from the Cornish heroic metre, and which doubtlessly was that which is now given to the public.

The preceeding remarks have, it is presumed, satisfactorily established the pretensions of the subject of them to be considered the last individual who was profoundly acquainted with the Cornish tongue; and this circumstance justifies, if it does not demand, that every particular which has been preserved of him should be prefixed to the only part of his labours which has been printed.

The name of *Keig-Wyn*, which signifies in Cornish *white dog*, and from which the arms borne by the family[1] appear to have been assumed, renders it probable that it flourished in Cornwall at an early period; and from an alliance which took place between it, and one of the most ancient houses in that county in the

[1] Vert, a chevron between three *greyhounds* courant *Argent*.

year 1410,[1] it may be inferred that it was at that time of great respectability. Nothing further is known of them until the year 1594, when Jenkin Keigwin was seated at Mousehole near Penzance; and in the records of the College of Arms, he is described by the appellation of *Gentleman*, a term then used with discrimination, and which was consequently of higher import than it bears at the present day. He was killed by a shot fired from some Spanish gallies which attacked and burnt the village of Mousehole together with the church of St. Paul on the 23rd of July 1595; and the entry of his burial in the parish register, with which it commences, forms an appropriate memorial of the event. Jenkin Keigwin was succeeded at Mousehole by his eldest son Richard, who was born in 1562, and died on the 21st of April 1634, leaving three sons, John[2], Martin, and Richard[3].

Martin Keigwin, the 2nd son was born in 1595, and in 1621 married Frances, daughter of —— Scawen; but she dying in 1634, he married secondly, —— daughter of —— Penrose, by

[1] John Polkinghorne married in 1410 Margaret the daughter of Carne Keigwin. Borlase's MSS. penès Sir John St. Aubyn, Bart.

[2] He married Dorothy daughter of Walter Borlase, of Sithney, Esq. ancestor of the Historian of Cornwall, and was grandfather of John Keigwin, Esq. who was seated at Mousehole, and married in 1666 Margaret, daughter of John Giffard, of Brightley, co. Devon, Esq. (by Joan 6th daughter of Sir John Wyndham, of Orchard, Knt. the lineal descendant of Sir John Wyndham and Lady Margaret Howard, daughter of John 1st Duke of Norfolk, K. G.) by whom he had, amongst other issue, James Keigwin, Esq. his son and heir, the great grandfather of the Rev. James Jenkin Keigwin, the present representative of the family; and John his second son, who became vicar of Landrake in Cornwall, and married first, his cousin Isabella, the daughter of John Keigwin, the subject of this memoir, and, secondly, Prudence, sister and sole heiress of William Busvargus, of Busvargus, in Cornwall, Esq. who was mother, by her first marriage, of the Rev. Jonathan Toup, the celebrated editor of Longinus. By the said Prudence Mr. Keigwin left two daughters his coheirs, namely, Prudence, who married Charles Worth, Gent.; and Ann, who died in 1814, leaving two daughters and coheirs, now living, namely, Ann widow of Paul Harris Nicolas, Gent. and Margaret the wife of Capt. John Harris Nicolas, of the Royal Navy; of whom, the latter only has issue.—*Pedigree registered in the College of Arms.*

[3] Now represented by Sir Rose Price, Bart.

whom he had John Keigwin, the subject of these pages. He was born in 1641, but of his profession or fortune, we have no positive information. It seems from the title page to the manuscript copy of his translation of Jordan's interlude, and from the mention made of him by Lhuyd that he resided at Mousehole, and that he was described "of the lower house," an expression probably used to distinguish him from his cousin John Keigwin, Esq. the representative of the family, who likewise lived in that town. He married in 1666, Mary, daughter of —— Penrose, and was by her, father of Martin, born in 1667; John, born 1669; Robert; Mary, born 1664; and Isabella, who was baptized in March 1680. Of these children, Martin married a daughter of —— Cope, Esq. but died without issue.[1] John, Robert, and Mary, died unmarried;[2] and Isabella became the wife of her kinsman, the Rev. John Keigwin, afterwards vicar of Landrake, to whom she was first wife.[3] She died in November 1720, and on the 4th of that month was buried at Paul, leaving two children, Isabella, who died unmarried 29th of November 1733, and James Keigwin who entered into Holy Orders, and became vicar of Betchworth in Surrey; upon whose death, without issue, in February 1805, the descendants of John Keigwin, the Cornish antiquary, became extinct.

Numerous as the branches of the Keigwins at one time were, with the exception of the present highly esteemed representative of the family, the Rev. James Jenkin Keigwin, and his children and sisters, the name does not now exist in Cornwall. Like the great families so eloquently alluded to by Dr. Borlase, that of Keigwin "has had its spring and summer sunshine glare, its wane, and its decline," for though once possessed of several manors and other extensive possessions, the imprudence of the inheritor of them, caused their total alienation about the middle of the last century.

Of the personal character of the subject of this notice,

[1] Borlase's MSS. penès Sir John St. Aubyn. [2] Ibid.

[3] See Note 2, to the last page.

we know but little. It is evident from the observation of Borlase, that he was a classical scholar, and consequently that he received a liberal education; but his profession was, it is most probable, that of a merchant. His intimate knowledge of the Cornish tongue, though undoubtedly improved by study and research, appears from Dr. Pryce's statement, to have been in the first instance derived from his father, who we are told was also well acquainted with it. Indeed, it seems to have been preserved at Mousehole, some time after it fell into desuetude in other parts of Cornwall; and the very last individual who is said to have been able to speak it, an old fish-woman called Dolly Pentereath, was a native of that place; whilst its prevalence in that neighbourhood a century before, is shewn by the expression quoted in a former page, that Martin Keigwin and his son "had sucked in the broken dialect with their milk." John Keigwin died about the year 1710, having but a very short time survived his pupil, Mr. Lhuyd, though it was sufficiently long to justify his being deemed not only the ablest, but the last surviving person who was fully conversant with the Cornish language.

To form a just estimate of the merit of an individual in attaining celebrity either in literature or in science, we should bear in mind the inducements by which we may suppose him to have been influenced. Ambition and the love of fame are the usual stimuli to exertion; but these powerful excitements could scarcely have affected a man buried in the obscurity of a small fishing town in the remotest part of Cornwall. To no other cause then, but to that spontaneous feeling of the human heart which induces us to cherish and to reverence whatever belonged to our ancestors, can Keigwin's acquirement of his ancient native tongue be ascribed; and the man who with such disinterested motives devotes himself to a research of so abstruse a nature as the study of an obsolete language, is at least entitled to our respect. Nor is it either the mistaken partiality of kindred, or an unregulated attachment to whatever

relates to the history or antiquities of Cornwall, that induces the writer of this sketch to assign to him, whose name is identified with the language of his forefathers from having preserved it when forgotten by the rest of the world, an elevated station among the numerous natives of that county whose talents and deeds have added to its honour, and its fame.

Extracts from Mr. W. Scawen's "Observations on an antient MS. entitled 'Passio Christi,' &c. With an account of the Language, Manners, and Customs of the People of Cornwall."

On the Manuscript itself.—On the Description of the Passion contained therein.—On the Tongue, in which the Passion is described, and the properties thereof, and how it relates to, and concerns the people and places of Cornwall.

Concerning the Manuscript itself (which is the ground of the fabrick), the first thing that presents itself is the outside, which is not polished, but in a homely, humble simplicity, and written upon a rough old vellum, which may be supposed to be before parchments here came much into use: and by the rude pictures set out therewith, it may may seem to be before the art of painting became better amongst us.

Next to behold the Chyrography thereof, written in no other than the old Court-hand, not of the best form, but seeming somewhat older than we find it in other places, and some of the letters and characters different from the common Court-hand.

As to the Speech itself, it is such as the common speakers of the Cornish now used here do not undersand, nor any but such as will be at the pains to study it, no more than the common speakers of the vulgar nation of the Greeks do at this day Homer's Iliad. So the Lord's Prayer in the year 700 was thus in English: Vren fader thic arth, &c. In 900, Thu ure fader the eart on heofenum.

As to the Antiquity thereof, we observe the name of our Saviour is all along written IHS, after the old form used in crucifixes, and then also the name written Chrest, not Christ. So we find it written in Tacitus, Suetonius, and in some other Roman authors it may be found. So Christians were called Chrestians, as Tertullian observes, Apol. c. 3.; [1] and so the vulgar in Cornish speak it Chrest, and not Christ.

In this old piece are no words antiently intermixt of the Saxon tongue or Angles, which shews, in all probability, that it was written before their time at least, if not much farther off; whereas the common speech of it now carries much of those latter figures, to the disfiguring of the face therof. But of all other intermixions, it seems to receive in it (with a kind of delight) the tongue of the Romans, by whom the people were easily brought to take up that tongue which they brought with them, and afterwards more and more by degrees in succeeding times. The Roman speech was interwoven with the Cornish, out of a natural propensity to it, as that tongue came to be used of all other nations afterwards, as was observed before.

Another argument there is (and that which is to be admired and rejoiced at) that in this old piece of the Passion, there is nothing heretical, little of error to be found, or savouring of ill opinions, which is strange, since it has passed through so many ages, in which so many ill broods have been hatched, and amongst others, one of our own, the Pelagian heresy; a brat bred here amongst us at Bangor. Nor is there any mention made of any monastical persons, or several orders of men so living. Nothing that refers to Monks, Friars, Priors, or to any other orders, secular or sacred; nor any thing said in approbation or dislike of any such thing.

There is nothing in it savouring of the old Bards or their poetry, nor having references to Merlyanismes, but a bare and sober relation of matter of fact.

[1] Dr. Hammond's Exposition to the Apocalyps.

II. As to the description of the Passion and Resurrection of our Saviour, I cannot again but admire, that it is so unpolluted with the Arian or Pelagian heresies. There are, it is true, some inoffensive and harmless traditions, and a word may be let slip of the Virgin Mary; and in those traditions you may observe the concurrence of others.

III. On the Tongue in which the Passion of our Saviour is thus described, we have, among other things, such as these observables:

1. The Idiom.
2. The Innocency and Cleanness.
3. The Wisdom.
4. Significance of it.

1. For the Idioms. They put the substantive before the adjunct or adjective. 2. The preposition sometimes comes after the noun. 3. It is usual to change a letter in the beginning, middle, or end of a word or syllable, and sometimes to omit in each for sound sake. 4. They contract several words into one for sound sake, and that very short also, with many other changes, of which it is hard to know or find any certain rule now, but some may be made out upon reading, due observation and experience had on this that follows: and for the pronunciation, the Cornish is not to be gutturally pronounced as the Welsh for the most part is, nor mutteringly as the Armorick, nor whiningly as the Irish (which two latter qualities seem to have been contracted from their servitudes), but must be lively and manly spoken, like other primitive tongues. 2. For the Innocency of it, what is most remarkable is, that it hath a most excellent defective qualification in it peculiar to itself; for whereas all other tongues abound in execrable oaths, the old Cornish have none at all, not so much as reproachful terms. The word that comes nearest to an oath with them is, Areire, Areiaree, which is Mary, Mary, spoken by way of wonder. The next good defective qualification is, that there are no great titles in it, which nutricule Tyrannidis. 3. For the wisdom, Proverbs (which contain usually the wisdom of a nation)

they have had, but we cannot find them in any great plenty. Yet some there are worthy observing, as these:

Cows nebas, Cows da, nebas an yeveren an gevella.
Speak little, speak well, little of public matter is best.

Cows nebas, Cows da, hada veth Cowsas arta.
Speak little, speak well, and well will be spoken again.

Taw Tavas. Be silent Tongue.—To call one Tavas Tavas, Tongue Tongue, is as great a reproach as you can put upon any one.

Reys yw meeras dueth, ken lemmell uneth.
Look twice, before you leap once.

Neb na gare y gwayn, coll restewa.
He that loves not gain, loss befall him.

Neb na gare y gyan, gwra deveeder.
He that loves not his dog, will make him a choak sheep.

Nyn ges goon heb lagas, na kei hebs scovern.
There is no down without eye, nor hedge without ears.

Na reys gara anvor goth, ragan vor noweth.
Do not leave the way old, for the way new.

Guel gw gwetha, vel goofen.
Better keep, than ask.—This is spoken of a wariness and precaution concerning lending.

Grova da! rag tha hannen te yn gurd.
Do good! for thyself thou dost it.

THE

TRANSLATOR'S ADVERTISEMENT.

Whosoever will be at y^e^ trouble to read the ensuing Cornish Poem, and the English of it, must take notice y^t^ y^e^ English is untimed, and penn'd not any way to delight him by y^e^ elegancy of y^e^ phrase, rhetorical flourish, or learned stile, for y^e^ author of y^e^ English could not effect any such work, he being a Cornish man meanly instructed in popular English, much less artificial; hath undertaken to give you the English in y^e^ Cornish frase, which you must note is altogether different from y^e^ English idiom. The Cornish language hath the Negative before y^e^ Verb, or Affirmative; the Substantive before y^e^ Adjective; the Relative before y^e^ Antecedent, which in y^e^ Cornish is most elegant, but compared with y^e^ English y^e^ phrase and Syntax totally inverted. Howsoever, the design was (so much as in him lay) to cause English men (as well as he could) to understand the Cornish tongue, which is now altogether obsolete and almost obliterate, and with-

out keeping himself to (you may say) disorder in y^e^ English, y^e^ Cornish words would not be readily apprehended; hopeing y^t^ y^e^ disorder of y^e^ English will be rectifyed by some learned person; beside, he must know y^t^ this Cornish poem is not of a modern composure, but was written in an unusual character, and penn'd before printing was in use (for ought y^e^ author of y^e^ English knowes), and y^e^ ensuing Cornish a true coppy of the originall, which was penn'd on purpose (as it may be easily conjectured) y^t^ y^e^ vulgar Cornish then unlearn'd in y^e^ English tongue, might the more easily understand y^e^ History of our Lord Jesus Christ.

MOUNT CALVARY.

Beha doryon rag perna o desevijs dre Satuus
Rag henna gorthyn neffra Jesus neh agan pernas

A peynis a wothenys ny ve rag tho y honan
Lemyn rag pobyl an bys pan vous ykestes mar wan
An ioul the Adam Keir sys an avell te kemer tam
Avel Du y fethyth guris pan yn provas nyr io mam

War lyrgh mab Den the pegha reson prag y fe prunnys
Yw Jesus Christ the ordua yn neffy voas tregis
Y vos kyllys ny vyña y doull gauso o tewlys
Rag hena the beb dythytya forth a rug the bos Sylwys

Hyn na goff den skentyll pa pare del wou lavaraffthys
Yn tre Du ha pehadur accord del ve kemeris
Rag bonas gou pegh mar vear mayn yn trethea veguris
Ef o Christ a theth Den lear mab Du ha den ywkyffris

Ragon y pesys y das ol y sor may fe gevis
Gans y gorff dre beynys bras agan pegh may fo prennys
Mab Marea lenn aras ol y votha ve clewis
Na kemmys a theseryas thotho ef a ve grontis
I vam pan yn drehevys hay vos devethys the oys
Gull penans ef a pesys henna ganso nyn io po ys
Deuquans dyth ow pennys y spennyas y gyk hay woys
Ha woteweth rag densys eff an geve awell boys.

1.

Father and Sonne and Holy Ghost you shall beeseech with faithfull
To grant you grace and desire to heare ye passion, [heart
And to me grace and wisdom to obtein by ye words
That there be to God the glory, and salvation to our soules.

2.

He yt will be sav'd, let him hearken to my wordes,
Jesus see was hunted on the world like a deer
For our frequent rebellions, and despised bitterly
On the cross wth nayles fastened, payned untill he was dead.

3.

God sure by ye vertue of his father, for us provided help
In his[1] Son by his wisdome great when he took flesh to help,
And the Holy Ghost full of grace by his wisdom[2] was made,
Feel payns when he would who not could commit sin.

4.

The men good desir'd for them, ye kingdom of heaven yt was lost
With their cry and lamentation Jesus Christ was moved,
That he would descend to help and be born,
With his flesh us to buy the Lord God glorious our happiness.[3]

5.

Jesus Christ much love to mankind shewed,
From ye height yt he was to ye world when hee descended
Sinners to redeem yt were deceiv'd by Satan,
For this cause let us love for ever Jesus who us redeemed.

6.

From ye paynes and miseryes we felt for 'twas his pity,
Now for ye people of ye world when were they found so weak,
The Devil to Adam sayd of this apple thou take some,
Like God thou shalt be made, wn it he prov'd it was not good.

[1] the [2] goodness, MS. 2. [3] let us pray, MS. 2.

1.

Tays ha mab ha Sperissans wy Abys a kon golon
Re wronte theugh gras ha whans the wolsowas cy baston
Ha thymmo gras ha shyans the therevas pare lavarow
May fo the Thu the worthyans ha sylwans then eneoow

2.

Cuell a vynne bos sylwys golsowrus ow lavarow
A Jesus del ve helkeys war an bys avel tarow
Ragon menough rebillis ha disprisys yn harow
Yn grows gans kentrow fastys peynys bys pan ve marow

3.

Du sur dre vertu an tas thynny a thyttyas gwtras
En mab dre y skyans bras pan gemert kyg a werhas
Han Sperissans len a ras dre y thadder may fe guris
Hothaff peynys pan vynnas neb nei ylly gull peghes

4.

An dus vas a the seryathethe gulas nef okyllys
Gans aga garin hay olva Gesus Christ a me mevijs
May fynnas dijskynna yn gwerhas ha bos gennys
Gans y gyk agan perna Arluth Du gwyn agar bys

5.

Jesus Christ mear gerense the vab den a thyswethas
An reghelder may these then bys pan deyskynnas
Pchadoryon rag perna o deserijs dre Satnas
Rag henna gorthgu weffra Jesus neb agan pernas

6.

A peynis a worthenis ny ve rag tho y honan
Lemyn rag pobyl an lys pan vous y kessis marman
An ioul the Adam kewsis an awell te kemer tam
A vel Du y fethyth guris pan yn provas nyn io mam

7.

After mankind sinn'd reason why he was pardoned
Is Jesus Christ did ordein in heaven yt he should dwell,
Him to be lost he not would his purpose wth him was decreed
For this cause to every one declare why he caus'd thee to be sav'd.

8.

Although I not be a man learned at all, like as I know let me tell
Between God and sinner accord such was taken, [thee,
Because was our sin so great, a mean between ym was made,
It was Christ yt came to ye ground ye Son of God and man is alike,

9.

For us he prayed his Father all his grudge might be forgiven,
With his body, through payns great our sins might be pardon'd,
Son of Mary full of grace all his will was heard,
And as much as he desired to him it was granted.

10.

His mother when him bred and was come to age,
To keep a fast him she pray'd [1] this with him was not grievous,
Forty days in fasting he wasted his flesh and blood,
And at last for hunger he found fit [2] to have meat.

11.

And ye Devill this when he heard him to tempt bethought,
And to him he shew'd hard stones and sayd,
If thou art ye Son of God full of grace, these stones make bread for
Jesus Christ soe as he would to him answered: [thee,

12.

Son of man, without other than bread not hath all his life,
Where his words good yt come from the just man,
By ye worship of Christ in yt hour now we may see,
The word of God feed, so will who will it hear.

[1] to do penance he prayed, Ms. 2. [2] ought.

7.

War lyrgh mab den the pegha reson prag y fe prunnys
Yw Gesus Christ the ordna yn neff y vonas tregis
Y vos kyllijs ny vynna y doull ganso o tewlys
Rag henn the beb dythytga forth a rugthe bos sylvys

8.

Llyn nagoft den skentyll pa pare del wou lavaraffthys
Yn tre Du ha pehadwu accord del ve kemeris
Rag bonas gon pegh mar vear mayn yn tre the ave guris
Eff o Christ a theth den lear mab Du ha den yw

9.

Ragon y pesys y das ol y for may fe gevis
Gans y gorff dre peynys bras agan pegh may fo prennys
Mab Marea lenn a ras ol y voth a ve dewis
Ha kennuys a thescryas thotho ef ave grontis

10.

I vam pan yn drehevijs hay vos devethys theoys
Gull penans ef a pesys henna ganso nyn io poys
Denguans dyth ow pennys y spengas y gyk hay woys
Ha woteweth ray demys eff an geve awell boys

11.

Han ioul kenna pan glewas y demptye a brederys
Ha thotho y tasquethas cals meyn ha leverys
Mar sos mab Du lenn a ras an veyn ma gura bara thys
Jesus Christ pare del vynnas thotho ef a wothebys

12.

Mabb den heb ken ys bara nyn genas ol y vewnas
Lemen yw lavarow da a the the worth an dreinas
Dre worthyp Christ yn urna lemyn ny a yll gwelas
Lavar Du maga del wrei neb a vynno y glewas

13.

With gluttony he when saw a jot[1] not could he him deceive,[2]
The wicked angel would in other manner him tempt,
On a pinacle him he put hazardous to sit
Above a temple fayr in ye nation his seat was.

14.

The Devill to Christ said in this manner for him to tempt,
Of thee it is written there yt there is an angel for thee to keep,
For fear it is yt I am to deceive,[3] thy feet on stones to touch,
If thou art Son of God of great value descend and to ground fall.

15.

Jesus Christ said, thy God not oughtest thou to tempt
Whom every kind of spirit now is ready him to honour;
And yet the Devil devised a way some other manner if he could
Through some way of covetousness make him to his words turn.

16.

From thence he led him high on top of an hill,
And to him he shew'd gold and silver, grass and trees,[4]
And as much as in the world is good, says ye Devil, thou shalt have,
And I shall make thee a Lord great mee honour if thou wilt.

17.

Jesus Christ sayd it is[5] written in the[6] books,
In every quarter it becomes thee worship thy God and his name,
Get thee gon, astonished to thy grave, yt shall be in darkness,
Thy mastry shall be slayn for ever over soules.

18.

The Devil turn'd spirit and went to his place, from thence
Three times he was committed,[7] pleasure it is for us him to curse,
To Jesus yt there might be ready him to comfort surely,
From heaven there was sent from ye Father an angel to him.

[1] hurt, MS. 2. [2] doe, MS. 2. [3] bee deceived, MS. 2. [4] and trees, not in MS. 2. [5] was, MS. 2. [6] the, not in MS. 2. [7] convicted, MS. 2.

13.

Gans glotony if pan welas tam na ylly y dolla
En tebell el a vynnas yn ken manner y demptye
Was penakyll an goras dy antell the esethe
A ugh eglos tek yn wlas an y setva y these

14.

An ioul the Grist a gewsys yn delma rag y demptye
A hanas y thew strefys bos eleth worth the wythe
Rag own yw thom desevijs the droyes warth myen the dothye
Mar sos mab Du a vear brys dijskyn ha then dore ke

15.

Jesus Christ a leverys the Du ny Goth thys temptye
Ym neb ehan a spericys lemyn prest y honore
Ha whath an ioul a dewlys towl ken maner onar y calle
Dre neb forth a govayis guthyll thy gowsys sryk

16.

A lene yn hombroukyas ughel war ben un meneth
Ha thotho y tysquethas owr hag arghans gwels hagueth
Ha kymmys yn bys us vas in methan ioul te ta feth
Ha me ad wre arluth bras ow honore mar mynneth

17.

Jesus Christ a leverys y vos scryfys yn lyffrow
Yn pub gwythreo y coth thys gorthye thy Du hay honow
Be the ves omscumvuys the thyweth veth yn trwolgow
The vestry a veth lethys neffre war en enevow

18.

An ioul a trylas sperys hageth thy tyller tythy
Tergweyth y se convutiis evu yw thyn yvoleythy
The Jesus may fons parys thy gomfortye gredy
An neff y fe danvenys the worth an sas eleth dy

19.

And Satan with his hazard pride and covetousness
Christ ye Son of ye Lord on high[1] him to tempt when he thought,
Tis needfull[2] to be only and stedfast in his service
It[3] may not the Devill nigh thee be turned.

20.

For thee to[4] follow he is circumspect, and seeketh certainly
To be ready to meet thee, curse may be to thee and shame
Thou canst not keep thee a time in a day, not that thou sinnest
When he sett himself to tempt to make to sin who not could.

21.

So it written ready there is about us with him three
If he can from ye good to act hurt us bring,
To hunt after ye good he seeks as doth ye lyon his prey,
Bring man in payn if hee can never not to have more joy.

22.

With the Devill though thou be tempted of it not value,
For comfort is this to thee written, it is in many places
Yt it ought thee to[5] put between standing and falling,
And with him though thou be cast thou mayest rise again.

23.

Jesus Christ in the country about every where a preaching made,
And the vertue of ye preaching was, mankind had sinned,
And pardoned was to him in respect of his sin[6] [some.[7]
Taken not was from him ye kingdome of heaven wch he gave to bettr

24.

Blessed is he that loves God above any thing yt is in ye world,
And puts it in hand[8] to him of every thing is decreed,
Be it sickness or poverty, or by prison imprisoned,
All the good and hurt alike; Jesus bee hee thanked.

[1] on high, not in MS. 2. [2] for thee, MS. 2. [3] That. [4] to, not in MS. 2.
[5] bee, MS. 2. [6] and filth, MS. 2. [7] that was given him by some. [8] heed.

19.

Ha Satnas gans y antell hay scherewneth hag gonutis
Christ mab an arluth ughell y demtye pan prederys
Besy yw thys bos unell ; ha spernabyll yth servys
Manno allo an lebell ; o gas thys bonas trylys

20.

Rag y hyller ervyr hay welas yn suredy
Y vos prest worth the vetye the veth thys ha belyny
Te nayllyth omwethe un pres na geth na peghy
Pan omsettyas the demptye guthyl pegh neb na ylly

21.

Dell yw screfys prest yena adro thynny ganso try
Mary kyll the worth an da the wethyll drok agan dry
Folleyn sa y whela ys del wra lyon y pray
Drey den yn payn a calla neffre ny nusa moy ioy

22.

Hans an ioul kyn se temptijs a notho na ro dymmo
Rag comfort yw henna thys serefys yw yn [1] leas le
Yt allos y vos gorrys kyffris sevell ha cothe
Ha ganso ky fes tewlys te a yl sevell arte

23.

Jesus Christ yn pow a dro puberoll pregoth awree
Han vertu an pregoth o mab den the afe peghe
Ha gewys may fe thotho kyffris y pegh hay fyltye
Degis na ve the warto gulas nef a roys the gen re

24.

Benegas yw neb a gare Du dris pub tra us yn bys
Hag a wotheffo yn whare thotho kymmys us ordnys
Bo clevas bo peth kescar bo dre preson presonys
Ol en Da han drok kepare ; the Jesus bethens grassys

[1] yw yn, not in MS. 2.

25.

Jesus Christ in ye country where he was he heald[1] ye sick,
Blind, nor deaf, not there was, nor lame none,
Nor sick none, in bed, if he prayed with true heart,
But[2] saved hee shall bee, so would Christ himself.

26.

When saw the Jews was Christ doing his mastry,
Loving ye vulgar Jews, and of ym not made account;
For this cause those fools bore spite to destroy[3]
Through ye pride great in ye heart they bethought him.[4]

27.

Palm Sunday when he was among his apostles
He caus'd some of ym goe to ye town and unty
An asses colt, and bring him with ym and say readily
If men should keep him yt there was God who had use for him.

28.

As commanded Jesus to them, they did immediately
All his will as he willed, ye ass was made ready
Him for to sett garments of cloth was put
For ride he would to ye city to be worshipped.

29.

Many men and women from Jerusalem in the town
Against Christ for him to see they went, and for him to worship,
On ye way cloths abroad was put beefore him,
Branches and floures against him carryed was.

30.

They cryed with true[5] heart, with[6] much joy and mirth,
In ye name of God among you blessed is who comes,
Christ found foolish people in ye temple within ye town,
He made them immediately goe out from thence.

[1] saved. [2] Anon. [3] At the end of next line, MS. 2. [4] to destroy, MS. 2.
[5] full. [6] with soe, MS. 2.

25.

Jesus Christ yn pow may the ef a sawye an glevyan
Dal na hothar ny ate nag omlanas na gonon
Na claffe vythow crowethe mar pesy a lenn golon
Whare sawijs y fethe del vynna Christ y honon

26.

Pan welas an ethewon bos Christ aw crethyll mestry
Ow care etho moggon hag a nethe na sore ory
Rag henna an unseroggon orto a borthas avy
Dre vafter lras yn golon y thugfyons y theftrewy

27.

Dewfull-blegyow pan ese yn mysk y abestely
Yureg the re a nethe mos then dre ha degytiny
An asen ha dry ganse ha leverell y redy
Mar teffa tus ha gurthe bos the Thu the wull gynsy

28.

Del yrghys Jesus thethe y a rag a thesympys
Ol y voth ef del a vynnè an asen a ve kreghys [paxys]
War nethy rag esethe dyllas pan a ve gorrys
Rag morogeth a vynne then oyte the vos gorthys

29.

Mar ha dus ha benenas a Gerusalem yn dre
Erlyn Christ rag y welas y eth ha rag y worthye
War an forth dyllas a les a ve gurris the ragthe
Palms ha floris hekyffris erybyn degis a ve

30.

I helwys a lenn golon gann mer war ioy ha lowene
Yn hanoro Du yn trethow benegas yw neb a the
Christ a tafas gothorian yn templys aberth yn dre
Ef a rag thethe y ston mos yn mes a lene

31.

The Jews[1] murmured for was Christ honoured,
And was his work so great and over the world all noted,
They took counsell not was good yt Jesus should be undone,
And so much they him evill'd[2] yt ye town was at consult.

32.

The counsell was yt there should be brought before Christ a woman sinner, [her shall do,
That all thy will may be given in judgement of her as[3] people to
For ye laws to us is by stones she destroyed must be,
Say they means not is yt there may be excuse made.

33. [oppose,

To ye place of Christ some brought her and ye Jews were present to
They came, and ye woman with them ready they are her to accuse,
While they were accusing her, Jesus on ye ground wrote,
And by vertue of ye writing every one out went.

34.

When they went all out to number they began,
Where is, says Christ to her, who will thee accuse,
Noe man not is sayd[4] shee, Jesus said again,
I not accuse thee surely and not doe no more sin.

35.

A woman through much charity her box rich[5] full of oyntment
Over Christ for him to anoynt shee would it break,
The body of Jesus to comfort made very sure 'twas already,
Judas Iscariot[6] cavilled and with much falshood.

36.

Judas fals sayd, three hundred pence of mony
The box is worth be it sold, yt it bee to us to share
To ye poor in ye world better it were then it to spill,
Jesus Christ answered his speech he knew.

[1] Scribes. [2] cavylled. [3] what. [4] sayes. [5] om. MS. 2. [6] Iscariot it, MS. 2.

31.

Eu sthercwys a sorras rag bonas Christ honoris
Ha bos y ober mer vras ha dris an bys oll notijs
Gensons tusyll na go vas rag may fo Jesus diswrys
Ha kymmys yan tublas may fe an dre tusulys

32.

An gusyll o may fe dres the rag Christ pehadur es
Ol y thy voth may rollo bres a nethy del re the gres
Rag an lays thynny es a veyn y dampnys porres
In methens y forth nyn ges in may hallo bos distam guris

33.

Chener tiller Christ re dethye han ethewan o dygnas
Y these han venyn ganse parys ens thy huhuthas
He dre vous yow plentye Jesus yn dore a stryfas
Ha dre vertu an stryfe peb the ves a omdenas

34.

Pan ethons ol the wary a nombrys y rebea
Pema y meth Christ thythy neb a vyn the guhutha
Den vyth nyn ges yn methy Jesus a gewsys arta
Me nyth dampnyasse yredy hana wra nay moy pegha

35.

Benyn dre vear theryte y box rith len a ylly
A ugh Christ rag y untye hy a vynnas y derry
Corf Jesus rag comfort ye gures par sur oy redy.
Judas scaryoth ascable ha gans mear a falsury

36.

Judas fals a leverys[1] tryhans dynnar a vone
En box all bethens gwerthys ha vos den rag y rane
The vosogyn y bys gwell vya ys y kolye
Jesus Christ a wothebys y gowsys ef a wothye

[1] worth, MS. 2.

37.

Bear not grudge in thy heart on whom mee will reserve,
My time comes immediately, with you I cannot stay,
You shall find ye poor every hour on you calling,
When you will yourself you may do good to ym.

38.

Anon they were wrath with Judas yt hee not spoke it of charity,
But to have a share great of ye gifts if he could;
He was a vile man, a wicked fellow, at last a thief he was,
To ye Jews he ran Christ his Lord to sell.

39.

Hee sayd to ym what will you give,
And I shall cause you speedily find Christ surely,
They made a bargain between them after ye manner as he asked,
Thirty pieces of mony in one payment they must make.

40.

Again Judas him to turn weak courage not found hee by,
Not can any man reckon all hee lost in ye bargain,
On Jesus he made as if he were a bondman,
At last wee accorded his heart with his speech.

41.

With Judas soe it was cast bring Jesus sure so he would
With Christ he was acquainted, but they were not companyons,
Ye day was ye Thursday of preparation yt would Jesus sup
With those people in his service, on ye world while he did abide.

42.

Two men Christ sent to buy meat and drink,
Those very same did speed and ye supper was provided;
Christ on ye supper gave notice by one was treason acted,
Lord God, they cryed out, who can this bee?

37.

Na the gough sor yn golon wer nel ow vynno sawye
Ow thermyn a the yn sion genongh me num byth trege
Wy a gyff bohowgyon pub er warenough ow tarme
Pan vynnongh agis honon wy a yll gull da thethe

38.

Whare y soras Judas ny gewsy dre geryte
Hemen rag caffos ran vras an penton mar a culle
Ef o harlot tebell was woteweth lader vye
Then Ethewon y ponyas Christ y Arluth rag gwerthe

39.

Ef a leverys thethe pyth a vynnough why thery
Ha me ara theugh spedye ow cafos Christ yredy
Y fons unver yn thethe kepar ha del wovynvy
XXX a vone yn un payment y wens ry

40.

Arte Judas ow tryk gwan wecor nyn geve par
Ny yl den vyth amontye myns a gollas yn chyffar
Worth Jesus ef a feele kepar ha pan ve hegar
In deweth ny accorde y golon gans y lavar

41.

Gans Judas del o tewlys drey Jesus sur del vynne
Gans Christ y cowethys byth nyn gens y cowethe
An dyth o degow hamblys may sene Jesus sopye
Gans an re yn y servys war an bys rethewesse

42.

Dew then Christ a thun vonas the berna boys ha dewas
An keth vena a spedyas han soper a ve pans
Christ worth an gvyn a warnyas dre onan bos treason guris
Arluth du y a urmas pu a yl henna bonas

43.

Jesus Christ answered, eating with us hee is;
Every one of them all cryed out, Lord God am I hee;
And Jesus answered, out of the dish to eat I shall cause him,
And it shall be yt he was born [1] from ye womb of his mother into [this world.

44.

God blessed ye bread in presence of his Apostles,
The body of me is this sayd Christ sure for you,
Tooken into this world, despised this night it shall bee,
Eat it through faith, good reward fayn it shall find [2].

45.

And ye wine was on ye wall, hee divided among them;
Says Christ, this is blood, drink you through charity.
With water, put in a bason, he washed their feet,
And made them [3] very white soe would God full of love.

46.

This Peter refused yt Jesus should wash his feet,
Bee silent, Peter, thou not knowest, says Christ, wt I shall do to thee,
If I not wash thee through my grace, in heaven not shall thou dwell,
Says Peter to me, not omitt foot nor hand not yt bee washed.

47.

Jesus Christ, full of pity, sayd to ye twelve,
You are clean of all filth, but not are you all good nor sweet;
That was Judas he knew full ugly and accursed [4],
The Devil in him dwelt, yt he was more hatefull then a toad.

48.

In this manner Christ when he did, to Judas hee sayd,
Then get thee away in hast, thy will may be fulfilled [5],
For the time ought to be yt shall be yt [6] shepeard lost
And taken between hands and ye sheep away fly.

[1] Better it were that he were not borne. [2] they reward faire it shall bee found.
[3] And dryed them, MS. 2. [4] foul, MS. 2. [5] heard, MS. 2. [6] the.

43.

Jesus Christ a worthebys ow tybbey genen y ma
Pub onan ol a ylwys Arluth Du yw me henna
Ha Jesus a worthebys amscudell dibbey a wra
Gwef vyth pan veva genys y dor y vam then bysma

44.

Du a sonas an bara the rag y abesteley
Ow horf a ve yw henna yn meth Christ sur ragough wy
Pernys a berth yn lysma dyspresys haneth a vyth
An deppro gans cregyans da gober tack eff an gevyth

45.

Han gwyn esa war an foys ef a ranas yn tretha
Yn meth Christ henna yw goys evough why par cheryta
Gans dowr goris yn bathon y wolhas aga garrow
Hysseas ijs guregh par wyn del vynna Du caradow

46.

Hena Pedyr a sconyas Jesus the wolhy y dreijs
Taw Pedyr te ny wothas yn meth Christ pan dra raf thys
Mar nyth wolhas dre ow gras yn nef ny vethith tregis
Yn meth Pedyr thym na as troys na leyff na vo golhys

47.

Jesus Christ lenn a bete a leveris then dowthek
Wy yw glan a bub fy thye mas nyn io ol da na whek
Bos Judas ef a worthye per hager ha molothek
An ioul ynns re drecse may tho gwrth agis crouck

48.

In delma Christ pan wrese the Judas y leverys
Te ke yn un fystene the voth may vo colenwis
Ragan ermyn re deve may fyth an begell kyllys
Ha thethys yn tre dowle han deves the vs fijs

49.

Though fayl all I will stay, says Peter, in thy service ;
Says Christ, in night this before yt be a cock heard
Peter thou me shalt deny three times ; never Lord, nor shall it bee[1],
Says Peter, on my faith never will I deny thee though I bee kill'd.

50.

Says Christ, when I caused you naked unclad me to follow,
Convenience none you not carried to put any thing into,
Nevertheless you not felt what thing want was,
Lord, true thou sayest they spake among them.

51.

But now necessity there is to battle rather then sleep,
If one have gott a coat it sell and thereby[2] buy a sword ;
Sure there is two to us ready they sayd anon,
Yt is enough, no more not needs God sayd again.

52.

Son of Mary full of grace to ye Mount of Olives he went,
And his disciples him followed ; says Christ, in night this
Watch and pray to my Father yt you may be stedfast,
Not yt you bee tempted to deny me with a lie and scorn.

53.

Peter, Andrew, and John, says Christ, come follow me
Even to Mount, I being weak, sadness is[3] me wounding,
From them a space litle he went pray yt he might
To his Father, who also is above, and hee for fear trembling.

54.

Son of Mary much payn knew[4] at yt time,
For he knew ye smart, and ye flesh not would this,
But his payns were so smart every hour that turned to him
That he went on his bended knees, and prayed in this manner :

[1] bee to thee, MS. 2. [2] to him, MS. 2. [3] om. MS. 2. [4] found, MS. 2.

49.

Llyn falleas ol me a wort yn meth Pedyr yth servis
Yn meth Christ yn nos haneth kyns ys hos colyek clewys
Pedyr te am nagh trygweth byth gueth arluth na vef thys
Yn meth Pedyr tan ow feth nyth nahaf kyn sen lethys

50.

In meth Christ pan rugh thengh ernoyth fernoyth ow holye
Daver vyth wy ny thecsyngh the worre trevyth ynne
Betegyns wy ny wethough pan dra ethom ayan be
Arluth gwyr a leversough y a gowsys yn trethe

51.

Mas lemyn rys yw porris batales kyns ys coske
An geffow pows as gwyrthys ha thotho pernas clethe
Sur y ma dew thyn parys y a leverys whare
Hen yw loar na moy ny rys Du a leverys arte

52.

Mab Marya lenn a ras then meneth olyff y theth
Hay thyscyplys an sewyas yn meth Christ yn nos haneth
Golyough ha pesough ow thas may hallough mos thy aseth
Na vethough temptijs dygnas gans gow ha gans scherewneth

53.

Peder Androw ha Jowan yn meth Christ deugh holyough ve
Lys yn meneth ha me gwan tryslys vos worth owe bluthye
The worte un lam beghan y theth pesy may halle
Thy thas yn weth ugy avan hag ef rag own ow crene

54.

Mab Marya mear a beyn a wothevy yn urna
Rag ef a wothy a yn feyn han kyg ny vynna henna
Mes y thewsys o mer feyn pub or an trylya thetha
May theth war ben y thewleyn ha pesy yn ketchna

55.

If it bee thy will, my father, cause payn this me to leave,
But be done thy pleasure, Lord God, thy will as it was [1],
To his disciples he turn'd them he found all sleeping,
Says Christ, a while watch not could you me to comfort.

56.

There Christ sure them left, and went again to pray,
On bended knees to his father, thus yt he might say [2] for us;
His payns were strong and great on him without slacking
Reason was; for all ye world he knew he should die.

57.

Says Christ, was God and man, again to his Apostles,
Watch and pray earnestly, for fear of the Devil and his mastry,
Three times, and he trembling, he prayed, O God remitt me,
Lord if not it can be otherwise, bee it as thou wilt.

58.

Jesus Christ discomforted, on bended knees when he was,
From heaven there was sent an angel to him for [3] comfort;
Son of God was so much grieved, for heat he did sweat,
Water and blood in a mixture sweat did Christ for thy sake

59.

Christ so much payn had, anguish sharp, and pangs
Yt came ye blood and dropped on his face; ye beloved
Man none not can reckon nor tell by name
All ye payns he had before yt he was dead.

60.

Now we may see and consider [4] measure in much,
Christ knew through [5] choice much pennance in this world,
Hee not could [6] by his choice know neither hurt nor good,
For master he was on ye world, and all yt ever is he will doe [7].

[1] is, MS. 2. [2] he had said, MS. 2. [3] him to, MS. 2. [4] know, MS. 2.
[5] by his, MS. 2. [6] might, MS. 2. [7] ever is he made, MS. 2.

55.

Mara sew thy voth ow thas guara then payn ma ow gasa
Mes betheus guris thy vynnas Arluth Du thy voth delve
Thy dyscyplys y trylyas ys cafas ol ow coske
Yn meth Christ un pols golyas ny yllough tham comfortye.

56.

Ena Christ sur as gasas hath eth arta the besy
War ben gleyn the worth y das del lavarsa ragon ny
Y beynys o cref ha bras war notho heb y dylly
Reason o rag ol an wlas ef a wothy y verwy

57.

In meth Christ o Du ha Den arte thy a bestely
Golyough ha pesough yn ven rag own an ioul ha vestry
Tresse gwyth hag ef yn cren y pesys Du dylyer vy
Arluth mar ny yl bos ken bethens kepar del vynny

58.

Jesus Christ dygon fortys war ben dewlyn pan ese
An nef y fe denvenys el thotho thy gomfortye
Mab Du o kymmys grevijs rag tomder ef a wese
Dowr ha goys y kemeskis weys Christ rag the gerense

59.

Christ kymmys payn yn geve angus syn ha galarow
Mateth an goys ha dropye war y fas an caradow
Den vyth ny yl amoutie na leverell war anow
Oll myns peynys an greve kyns ys y vonas marow

60.

Lemin ny a yl gwelas hag ervyr fest yn ta
Christ the wothaf dre y theusys mear a benans yn bysma
Ef ny ylly dre then ys gothaft na nyll drok na da
Rag mester o war an bys hag ol myns us ef a ra

61.

When was his prayer ended to ye twelve he sayd,
Sleep now, if you be heavy rest yourself, you are grieved,
Men yt are to me sent, are by my traytor taught
How they ought me to take, and how I shall be led.

62.

As God so sayd, when was Christ praying
Judas went in his errand, ye Devil it was that guided him,
To ye Jews that were raysed so it is they would him hold [1],
Held he was [2] by covetousness, so are many of us.

63.

To the Jews when he came he sayd, and [3] they coming,
I beleeve well to speed my errand this night by night,
Come with me, and follow me, take care not make noise,
And I shall cause Christ to kiss me, yt you may him know.

64.

The Princes yt were in the country with Judas, did send
Men bold [4], clad in armour, as they could them get,
With ym they carried a light night it was they not saw [5] well,
To Jesus ye beloved they came by the guide of Judas.

65.

When they were come to ye place where Christ was praying,
Joy to thee, my master, says Judas, the mastive dog,
To him he shew'd dearness, and kissed him sorrowfull,
He would have his wages also before to ym he would shew him.

66.

Jesus spake mildly, Judas, me give thou wilt
By ye kiss thou gavest so sweet to whom me will torment smartly,
The curse of man, husband and wife will come for this cause agst
Payns they shall cause thee [6] miserable in hell deep at all times. [thee,

[1] it was he would them hold fast, MS. 2.
[2] fast they were, MS. 2.
[3] om. MS. 2.
[4] om. MS. 2.
[5] could see, MS. 2.
[6] thou shalt endure, MS. 2.

61.

Pan o besadow guris then dow thek y leverys
Koscough lemyn mar sew poys powesough wy yw grevijs
Tus us thym ow tevenes yw gans ow traytor dyskis
Fatel dons thow hemeras ha del vethaf hombroukis

62.

Kepar Du del leverys pan efe Christ ow pesy
Judas eth yn y negis en ioul yw en hombrouky
Then Ethewon dyryvys del o y fymnas synsy
Syndys ve dre covaytis yn della yw leas hunny

63.

Then Ethewon pan dothye y leverys hag y ow tos
Me a gris yn ta spedye om negis haneth yn nos
Deugh geneft ha holyough ve goth vethough na rollough tros
Ha me a ra the Christ ame may hallough y asswonas

64.

An Princis esa yn pow gans Judas a thanvonas
Tus veu gweskis yn arrow kepare ha delens then gas
Ganse y a thuk golow nos o ny welons yn fas
Lys yn Jesus caradow y eth del dyskas Judas

65.

Pan dothyans lys an tyller may these Christ ow pesy
Lowenny this owa vester yn meth Judas an brathky
Thotho y rug fekyl ther hag y ame trewesy
Ef a vynne yn ober gul ken ys del dys wy thy

66.

Jesus a gewys par dek Judas ow ry te a vyn
Dre the vay a reyth mar whek the neb an tormont mar dyn
Molth den ha goar ha gwrek a the poran erthebyn
Paynys ad ura morethek yn yfforn down pub termyn

67.

Jesus Christ asked of the people yt came there,
With those fals in his servise, what is it yt will you?
Those answered, Jesus it is yt finde would wee;
The Lord answered, I am hee surely.

68.

Very true, by virtue of ye words of Christ, when he sayd,
Whom seek you? I it is: out they fled
For fear they changed countenance, for weakness they fell,
In nothing they are not able to doe as they would.

69.

Christ asked again of ye Jews churlish,
Your errand, what is it? who is it? whom seek you?
Jesus Christ of Nazareth those same sayd;
Says Jesus, I am he, now act [1] your power [2].

70.

Anon they him took, and him hold among them,
With speeches him they scorned, obtein'd their grant is to ym
To do their purpose, so he would have it,
That he might with payns great die for thy sake.

71.

Peter on ye one side out drew a sword,
And he cut by ye head ye ear of one of them;
Christ fastened whole ye ear again close home,
And it fashioned [3] very gladly as fayr as it was.

72.

Put thy sword in its sheath, to Peter, Christ call'd,
For by a sword he yt lives, by a sword he shall be kill'd,
Twelve legions in one gift [4] from heaven sent,
And more if I would to me pray my father very [5] ready.

[1] shew. [2] mastery, MS. 2. [3] ordered, MS. 2. [4] gift should be, MS. 2
[5] are, MS. 2.

67.

Jesus Christ a wovynnys worth an bobyll a theth dy
Gans an fals yn y servis pan dra yw a vynnough wy
En rena a worthebys Jesus yw an cafans ny
En Arluth a worthebys me yw henna y redy

68.

Pur wyr drefen an vertu an lavar Christ pan gowsas
Neb a whelough why me yw the ves y a omdenas
Rag owny a gangyes lyw rag gwander y a gothas
Yn trevyth y nyn gens gyw the wethyl dres y vynnas

69.

Christ a wovynnys arte orth en Ethewon woky
Agis negis pyth ywe per yw neb a weleugh wy
Jesus Christ an Nathare an rena a wortheby
Yn meth Jesus me geve lemyn gurreugh agis mestry

70.

Whare y an kemeres hag an seusys yn trethe
Gans lavarow an scornyas gallous o grontes thethe
The wethyll aga mynnas yn della ef a vynne
May halle dre baynys bras merwel rag the gerense

71.

Pedyr an neyl tenewen yn mes a dennas clethe
Hag a drohas rib an pen scowerns onan avethe
Christ a settyas yn tyen an scowerne arte the dre
Hag an dyth glyas par lowen maga tek del rebye

72.

Hor the glethe yn y goyn the Pedyr Christ a yrghys
Rag dre glethe a veughe dre glethe y fyth lethys
Dowthek legion yn un ro vys an nef damenis
Ha moy a mynne thymmo pesy ow thas par baris

73.

And if it were so never not should I be taken,
In yt hour how should it be from my life so it is written
In books in many places by the prophetts spoken,
Needs it must be without striving ye will of my father to be pursu'd.

74.

Jesus sayd again, you came to me in armour,
As for treason, against a fugitive with bucklers and swords,
I am taken, I am held, I am payned to ye utmost,
Even as if I were the veriest thiefe in ye countrey.

75.

You among when I was, ye laws of God to you teaching
Goe not did you to take mee, I am loved not, am I held fast,
Now ought to be another time my father me granted to you
Full of sin not were you else to act your mastry.

76.

In yt hour they bound his arms fast with thongs,
Ye blood out it burst by ye fastness of ye knot,
With ym they him led at the time of midnight without noise,
Even to their Prince Annas, who was a Justice great in the country.

77.

The men of Christ away fled every one his way, very sorrowfull,
Except Peter Christ followed far off like a coward
To ye place of Prince Annas there they were sett down,
By him they sat yt they might hear ye voice of Jesus sweet.

78.

The Prince immediately sayd, thou Christ tell me where are
Thy men so bold yt followed thee, why not were they with thee
The Laws yt thou preachest now shew if they be good; [here?
And Jesus answered, he so would in yt hour.

73.

Hag a pe yn della ve neffre ny vean fethys
Yn urna fatel vye am bewnaus del yw screfys
Yn lyffrow yn leas le dre brofusy leveris
Nys yw porres hel strevye both ow thas the vos sewijs

74.

Jesus a gewsys arte why a theth thym yn arvow
Dre treyson yn un scolchye gans boders ha clethyow
Thom kemeres thom syndys thom paynys bys an crow
Kepar ha del vena ve an purra lader yn pow

75.

In agis mysk pan esen lays Du theugh ow tysky
Gallus nyn gese kemer thom cara na thom synsy
Lemyn deve ken termyn ow thas rom grontyas the wy
Len a beghas ny won ken the wethyl agis mestry

76.

In urna y a colmas y thefregh fast gans cronow
En goys yn mes may tarthas del fastsins an colmenow
Ganse y an hombroukyas yn prys hanter nos heb wow
Bys yn aga fryns Annas o un Justis bras yn pow

77.

Tus Christ the ves a fyas peb aydu par vorethek
Saw Pedyr Christ a holyas abell avell un ownek
The dyllyer an Prins Annas ynne y thesek sethek
Orts ef a sethas may clewo leff Jesus whek

78.

En Prins scon a leverys te Christ lavar thym plema
The dus mar vold re thysys pragna thons genas omma
An lays a bregowthys lemyn dy sive mar syns da
Ha Jesus a worthebys ef del vynna yn urna

79.

Ful open and in light they spake my doctrine,
My laws and my speeches who would them here,
In ye places where we were in villages them publish'd [1]
Not spake I in the dark of purpose men might mee find.

80.

What wilt ask thee [2] of mee concerning me and my laws
If thou wilt ask of ye same people yt heard them,
Those may thee teach in such manner as them others taught.
In that manner, without rayling, to them Jesus spake.

81.

Hereupon of ye Jews one of ym upright stood,
And gave by the ear a blow [3] to Christ immediately,
And to Jesus himself ye vile fellow sayd,
Who put in thy heart to speak thus to the Justice?

82.

Says Jesus, in yt hour if I have spoke falsly,
And not pleasant to thee, this of ye falsness thou bear witness;
But if I have spoke well, and ye truth holding [4] fast,
Why am I strucken thus, not is it but abuse. [5]

83.

There much abuse Peter to Christ saw
Him to be [6] scorned and buffetted, spat in both his eyes,
And hee [7] for fear not could of Jesus speak a word good,
This was a poynt of falshood made choice of by want of help.

84.

A woman eagerly insisted on Peter yt he dwelt
With Jesus; he denyed his Lord immediately;
Be silent, with Christ I thee saw, a wife other sayd,
Peter again sayd, never I not him knew.

[1] in clear sunshine I published it, MS. 2. [2] thou, MS. 2. [3] box. [4] hold.
[5] 'tis but mere reproach, MS. 2. [6] om. MS 2. [7] om.

79.

Pur apert hag yn golow y leverys ew dyskas
Ow lays haw lavarow suel a vynno y glewas
Y le may then yn trevow yn splan me asderevas
Ny gowsyn yn tewolgow adryff tus yn un havas

80.

Pan dra a wovente se the wo rthaff ve ham lays
Mar a mynnyth govynny ord an keth re as dewas
An rena a yll the thysky yn della y re thyskas
Yn delma heb velyny orto Jesus a gowsas

81.

Gans hena an Ethewon onan yn ban a sevys
Hag a ros ryb an scoverne box the Grist a the sympys
Hag the Jesus y honon an harlot a leverys
Pu a worras yt colon cows yn delma worth Justis

82.

In meth Jesus yn urna mar a kewsys falsury
Na na blek genas hemma ha fals te dok dustunny
Mes mara kewsys yn ta ha gwreoneth y synsy
Prag om gweskys yn delma nyn gyw menas belynny

83.

Ena mear a vylynny Pedyr the Christ a welas
Y scornye hag vox cusy trewe yn y thew lagas
Hag ef rag own ny ylly gans Jesus kewsel ger vas
Hena poynt a falsury dethewys heb koweras

84.

Un venyn hard a ynnyas war Pedyr vos tregis
Gans Jesus ef a nanghas y Arluth a thesympys
Taw gans Christ me adwelas gureck arall a leverys
Pedyr arta a gowsas bythqueth me nyn aswonus

85.

Many men sayd, not oughtest thou at all him deny,
By thy speech it is proved y^{t} thou art a man of Galilee,
He swore immediately as deep oath as he could,
With Christ not was hee living nor never him not saw.

86.

With this[1] he heard y^{e} cock immediately crow,
And Christ toward him stooped in y^{e} payns great y^{t} he was,
Peter sure went out in that hour so he had sinned
In denying God full of grace and he warned so was.

87.

Anon out he turned, and his heart even not[2] broke
For his Lord full of grace y^{t} should he him deny,
Eat meat he not would now every hour[3] weep,
To him even when was sent Christ y^{t} he was of Galilee.

88.

Jesus was sent from the Prince Annas
With bold men[4] ready immediately, even to y^{e} high priest Caiaphas,
Between y^{m} Christ was questioned all their will and pleasure,
Much men were gathered against him him to accuse.

89.

Because he was over Priest a master great within y^{e} kingdom,
Put twas in his heart in this manner also he sayd
Of necessity it must be for one to die for y^{e} people,
The people of Jesus himself not that they dwell with Satan.

90.

The Jews between them sought for wittnesses
To punish Christ and keep him fast not spake they agreem^{t},
Except on God they would through envy speak a lie,
To men fals they hire gave the veriest theeves in y^{e} country.

[1] Thereon. [2] almost, MS. 2. [3] where. [4] om.

85.

Mur a Tus a leverys ny dayl thys tam y naghe
Dre the gows y thew previs the vos den a Galyle
Ef a doys a thesympys maga town ty delwothye
Gans Christ na vye tregis na bythqueth ef nanquelfe

86.

Hans hena ef a clewas a colyek scon ow cane
Christ worto a wetras an peynys bras may these
Pedyr sur a omdenas yn urna del rebeghse
Ow nagha Du len a ras hag ef gwarnyys del vye

87.

Whare yn mes y trylyas hag golon nam na dorre
Rag y Arluth len a ras mar thynas ef thy naghe
Dybbry boys ef ny vynnas lemyn puberol ole
Thotho bys pan danvonas Christ y to the Galyle

88.

Jesus a ve danvenys ha the worth an Brins Annas
Gans tus vena thesympys bys an escob Cayphas
Dretho Christ may fe brefys ol thy voth ha thy vynnas
Mur a dus o cuntullys erybyn thy guhuthas

89.

Rag y vos war brouteryon mester bras aberth yn wlas
Gurris ve yn y golon yn delma gul may cowsas
Rys yw porris the onon merwel rag pobyll an wlas
Pobyl Jesus y honon na vous tregis gans Satnas

90.

En Ethewon yn trethe a whelas dustuncow
Rag pene Christ ha syndye ny geuris the blegadow
Saw war Thu y a vynne dre envy leverell gow
A dus fals y rodothye an porre ladron yn pow

91.

And two bore witteness they heard him speak,
Very true he would break the temple strong and build it,
After yt by his power on the third day without fayl
By strength great it rayse never it not was better.

92.

Hee who was master and Justice over Jesus, hee sayd,
All yt are here gathered together very openly thee reproach [1]
And thou a[2] word [3] not speakest, also now if thou knowest,
All Jesus knew and answer not would he.

93.

Kayphas again spake in ye name of God thou speak
As [4] thou art God yt shouldest be sent ; I am, says Christ, anon
In heaven I shall dwell on ye right side with my father,
Surely God me have sent you me, have seen without much ado.

94.

Kayphas very true was wrath, and was very fool at yt time,
And tore his cloths when spake Christ so,
Being stirred up through wrath much witteness bad nor good,
Not needs to us to seek to be condemned this man.[5]

95.

Him speakiyng you have heard tell if he shall be saved,
Altogether they cryed out better it is yt he be killed,
With mouths they him scorned, in his face they spat,
Thou art Son of God full of grace, in a jeer they sayd.

96.

With a cloth his head they covered, see a jot not could he [6],
To Jesus Christ nevertheless doing [7] hurt and villany [8]
Like mastive dogs their teeth on him they did grin,
Against them nevertheless Christ a word not spake.

[1] defame. [2] om. [3] insert now, MS. 2. [4] If [5] have this man condemned, MS. 2. [6] glimps not could they, MS. 2. [7] doe. [8] shame, MS. 2.

91.

Ha dew a thuk dustunny yn clewsons ow leverell
Pur wyr y fene terry an tempel cref hag walhell
Warlyrgh henna dre vestry yn tressa dyth heb fyllell
Dre nerth bras yn drehevy byth queth ef na vye guell

92.

Neb o mester has Justis worth Jesus ef a gowsas
Myns us omma cuntullys pur apert ret flamyas
Ha te ger vyth ny gewsys awyeth lemyn mar tothas
Ol Jesus an gothevys hag wortheby ny vynnas

93.

Kayphas arta gewsys yn hanow Du te lavar
Mar sos Du del dan vansys me yw yn meth Christ yn whare
In nef y fethaff tregis an barth dyhow gans am car
Yn sur Thu ow trefvones wy am wyleyth heb neb mer

94.

Kayphas pur wyr a sorras hag eth par fol yn urna
Hag a syn erdyas y thyllas pan gewsas Christ yn della
Ytte revys dre sor bras dustene ow drok na de
Ny reys thynny the welas awos dampnye an denna

95.

A ow cows why an clewas leverough mar pyth sawys
Ol warbarth y a armas gweff yw the vonas lethys
Gans mow ys y an scornyas yn y fase y a drewys
Te yw mab Du len a ras yn ges y a leverys

96.

Hans queth y ben y quethens guellas banna na ylly
The Jesus Christ betegyns ow kythyll drok ha belyny
Avel brathken aga dens y orto y a thiskerny
Eraga fyn betegyns Christ un ger ny lavery

97.

And they while they tormented him they covered his head [1],
And ye men yt were all in ye town and the Princes in ye countrey also,
And many people with him on the right hand [2] sure and on ye left side [3]
To Christ they came him to hold and to bring to ye ground with [shame

98.

They went, and Jesus with them, even to Pilate was Justice,
Of him judgemt yt he might give by his judgemt yt he might be
That spake they without pity, our traytour is found [killed;
Cause is for thee him to condemn to death immediately.

99.

Sayth Pilat wt is it yt charge you doe on him,
Not yt were fals this man not him bring should [4] wee to thee,
They sayd by ye law and you to condemn him are; [were.
Says they we shall cause to be condemned ye man a thiefe as if he

100.

This [5] Pilat when he saw so much spoke against him,
Rulers and rich men in ye nation reasons so foul and sharp,
Pilat of him asked, in such manner asking,
Art thou ye Son of God full of grace, now truth tell us.

101.

Says Christ, with sorry heart, very true that [6] some have told
Thou knowest thyself wt by some thou wert warned
Pilat sayd immediately thou wert to me sent,
Tell me thyself what is the hurt thou hast done.

102.

Says Jesus, not [7] my kingdome is [8] of this world,
And if it were my men to you not would deliver me thus:
Thou art a king, art thou, says Pilat, then
Truth thou hast sayd already, says Christ a King I am.

[1] with a cloth, MS. 2. [2] side. [3] side, om. MS. 2. [4] brought had.
[5] Then. [6] thee. [7] is, inserted MS. 2. [8] om. MS. 2.

97.

Hag y worth y dormontye y cuthens y ben gans queth
Han dus esa ol yn dre ha princis yn pow yn weth
Ha mear a pobyll ganse a thyghow sur hag a gleth
The Gryst y tons thy syndy ha the dry then dor gans meth

98.

J eth ha Jesus ganse bys yn Pilat o Justis
A no tho bres may rolle dre y vres may fo lethys
Lavarsons y heb pyte agan traytour yw kefys
Reys yw thesoy thamnye the marnas a thesymnys

99.

In meth Pilat pan a drua yn yough [1] wy waruntho
An ve bos fals an demna nyn drossen ny bys deso
Y leverys dre laha ha why dampnowgha y tho
Yn methens y ny a wra dampnye den lader kynfo

100.

Hena Pilat pan welas kymmys cawsys erybyn
Rowtors ha tus rich yn wlas resons mar fol ha mardyn
Pilat orto govynnas yn keth manner ma govyn
Ose mab Du len a ras lemyn gwyr lavoar thyn

101.

In meth Christ an kueff colon pur wyr te re leverys
Te a wothye the honon pe dre gen re ves guarnys
Pylat a gewsys yn scon te a ve thym danvenys
Lavar thymmo the honon pyth yw an drok reweyssys [2]

102.

In meth Jesus nyn gugy ow mesternges [3] yn bysma
Ha a pe ow thus thewy nyn delyrssens yn delma
Ytho migterne otese yn meth Pilat yn erna
Gwyr re gwesis yredy yn meth Christ migterne oma

[1] y ny ough. [2] rewrussys. [3] it should be migterne

103.

This [1] Judas wn he saw Christ [2] his life should not [3] save
The silver he took for the body of Christ he received,
He cast it [4] through wrath great to the Jews among them,
A just man is this full of grace, wm I have sold sayd [5] he.

104.

Judas Iscariot sayd in such manner again,
Measure in strong I have sinned Jesus to you to sell [never
Good is to know how [6] to be in his favor pardon [7] I not shall have [8]
More sin it was when I him despised then so wn him I sold.

105.

And the Jews spake wt is yt to us,
We bought him of thee and thee payd for already,
Judas went immediately on ye one side himself he [9] hung,
Hee found convenience ready, a rope strong him to hold.

106.

The soul of Judas could not come out from his mouth,
For his mouth did kiss Jesus full of graces in peace [10],
The Devills of hell did tear ye body of Judas all [11],
And from him went his soul to darkeness.

107.

The Jews through envy spake Christ for to hold,
Pilat Justice, by thee Jesus ought to be condemned,
To Jerusalem to us he came from Galyle,
Laws new teaching many to him converting

108.

By them Pilat when he heard was Jesus of Galilee,
Yt was Herod over ye nation a King, Pilate knew
For this cause they sent Christ to him that he might condemn him [12],
Multitude much him [13] followed, every hour ready him to accuse.

[1] Then. [2] not, ins. Ms. 2. [3] om. Ms. 2. [4] them. [5] says. [6] it were, Ms. 2. [7] forgiven. [8] bee. [9] to. [10] om. Ms. 2. [11] in pieces, Ms. 2. [12] him condemn, Ms. 2. [13] of men.

103.

Hena Judas pan welas Christ an bewnas na sawye
An arghans a gemeras rag corf Jesus the rysseve
Ef astewlas dre sor bras then Ethewon yn trethe
Dremas yw ef len a ras neb re werthys yn methe

104.

Judas Scaryoth a gewsys yn keth manner ma arte
Fest yn cref me re beghas Jesus thewy ow querthe
Da y won y vos a ras gevyons me uom vyth neffre
Moy pegh o pan dyspresyas ys delo pan ys guerthe

105.

Han Ethewon a gewsys pan drew henna thynny ny
Ny an pernas the worthys ha as pes pur yredy
Judas eth a thesympys a neyl tu the om gregy
Cafas daffar par parrys lovan cryff rag y synsy

106.

Eneff Judas ny allas dos y mes war y annow
Rag y annow a amas the Jesus len a rasow
Dy wolow yffarn a squerdyas corf Judas ol the tharnow
Hag a notho a gerhas y eneff the dewolgow

107.

En Ethewon dre envy a gewsys Christ rag syndye
Pylat Justis otese Jesus gorwythy dampnys
A Jerusalem thynny ef a thueth a Galyle
Lays nowyth ow tesky leas ganse ow tryle

108.

Ganse Pylat pan glewas bos Jesus a Galyle
Bos Herodes war an wlas migtern Pilat a wothye
Rag henna y tanvonas Christ thotho ef mayn dampnye
Ruth veyr a dus an sewys pur eyr parys thy olamye

109.

They went even to Herod and Christ with ym fast bound,
He loved Christ to see for so much he was praysed
With him yt he might hear work new yt was wrought,
Yt he might turn at length the word of Christ wn it was heard.

110.

To Herod there was indeed agst Pilat a grudge great
Him to see he not loved nor be in his company,
To him Jesus him [1] to condemn Pylat hence [2] then sent
In yt hour familiar they were and very intimate.

111.

Herod asked of Jesus Christ many things,
And nothing not hee answered, if thou find mercy for [3] this man
The Jews sayd bring to thee wittness we shall,
A king yt he will be accounted and master great in ye [4] world.

112.

Every thing he should say there they him rebuked,
Before ye three yt he was Annas, Pilat and Cayphas,
Very villanously they him beat, and him spited and scorned,
Most to him hurt yt did this shall be ye best man.

113.

Herod sayd to the Jews, goe in fine
To Pylat your Justice, for I him hold for a man honest
And tell him yt there is pardoned all my wrath let him be merry,
And I am persuaded to have it granted to him to chastise ye men.

114.

They clad Christ with white, like a fool they him scorned,
And him struck measure in sharp, nevertheless a word not spake
And him they led even to Pylat was Justice to them [hee,
Yt they might find their advantage over Jesus Christ him to kill.

[1] om. Ms. 2. [2] om. Ms. 2. [3] if forgive thou wilt to. [4] this.

109.

J eth bys yn Herodes ha Christ ganse fast kylmys
Ef a gara Christ gwelas rag kemmys y tho praysys
Ganso mar callo clewas whelth nowyth a ve coyntis
Mar callo trylye the hes lavar Christ pan vo clewis

110.

The Herodes y these par wyr worth Pilat sor bras
Y welas ef ny gara na bos yn y gowethas
Thotho Jesus thy dampnye Pylat bys pan danvonas
Yn urna keskewhetha y ve ha specal buas

111.

Herodes a wovynnys orth Jesus Christ leas tra
Ha trevyth ny worthebys man geve merth a hena
An Ethewon a gowsys doyn thyn dustunny a wra
Migterne y fyn bos synsys ha mester bras yn bysma

112.

Kymmys tra a lavarsa zna y an re rebukyas
The rag an try may thesa Annas Pylat ha Cayaphas
Pur vylen y yn pyltye hag an spytis an scornyas
Moygha thotho drok a wre hena vetha an guella gwas

113.

Herodes a leverys then Ethewon eugh yn fen
The Pylat agis Justis rag me an syns par then len
Ha leverough bos gewis ol y sor bethens lowen
Ham gallus y vos grontis thotho the vrusy an den

114.

I a wiskis Christ gans gwyn a vel fol y an scorny
Hag an gweska fest yn tyn betegyns gerny gewsy
Hag an hombroakyas bys yn Pylat o Justis thethe
May cuffons y aga gwa-yan war Jesus Christ thy lathe

115.

To ye Devil many who were men acquainted with Pylat, sayd
Joyfull to see thee shall be Herod, he caused us thee to acquaint
Yt in his heart fast is setled much love towards thee,
And he[1] will requite thee, yet him to honour as thou hast done;

116.

And to thee hath sent yt thou hast power Christ to judge,
And us counsell not doe now his will without pursuing,
Says Pylat proof good I cannot finde, indeed, [demn him[2]
Nor nevermore he not found why there should be cause to con-

117.

On Pylat all pressed, and on him made a cry,
For Jesus to death they would feign bring;
Says Pylat on ye whole of ye offence punishment tis reason give,
I not finde more then before reason for truth to destroy him.[3]

118.

The Jews would fain yt hee should be killed,
Reasons they gave for it but on falsness they are grounded,
This Pylat knew, therefore immediately
Even to Caiaphas there to be judged he caused yt he should be put

119.

Cayaphas him brought again to Pylat, was Chief Justice,
And he went there him to counsell Jesus Christ yt he might be killed
The Jews cryed out a traytor, pure there was found
And all wrong he alone did and lie great with him was heard.

120.

Says Pylat wonder of the world so much hurt is against thee,
And thou reason none bringest against them, not speakest
Dost thou, not see all yt are doe blame thee sadly,
And to give thee blows,[7] nevertheless thou not shall.[5]

[1] om. MS. 2. [2] him to condemn, MS. 2. [3] him to destroy.
[4] moreover, insert MS. 2. [5] shamest, MS. 2.

115.

Then Ioul mear neb o tus keth the Pilat a leverys
Louene gwelha the feth Herodes reth ten yrghys
Yn y golon fast regeth mear a gerense worthys
Hag ef a dalvyth thys whath y honore del wrussys

116.

Ha theso y tanvonas y allos Christ rag judgye
Ha ny ad cussyl na as lemyn y voth heb sewye
Yn meth Pylat scyle vas meny gase rew lewte
Na byth moy ef na gaffas prag may fe eys y dampnye

117.

Orth Pylat ol y setsans ha wornotho a rug cry
Rag Jesus Christ the mernans y a vyne porris dry
In meth Pylat worth an myns an pegh penas ris yw ry
Me ny gaffa moys kyns reson gans gwyr thy versy [1]

118.

En Ethewon a vynne porris y vonas lethys
Reson y a rey rag the mes war fals y thens gronndys
Hena Pylat a wothye rag hena a thesympys
Bys yn Cayaphas thy the yn ygye ef a rag may fe gorrys

119.

Kayphas an droys arte the Pylat o pen Justis
Hag ef eth thy gusulye Jesus Christ may fe lethys
En Ethewon a arine traytor pur y vos keffys
Hag ol drok suel a wresse ha gow bras ganse clewis

120.

In meth Pylat marth an bes kymmys drok wothevyth
Ha te reson vyth a dres eraga tyn na gewsyth
A na wylta ol myns es orth the vlamye yn soweth
Hag ow eys thys boxow trys betegyns te ny scoyth

[1] vrosy.

121.

Says Pylat I not know to ye traitors were with him,
In Christ find any reason; die why it ought to him,
To him cryed out the Jews, ye laws is in ye country about
Yt must he be killd immediately, a king who seekes to bee.

122.

Fear because was Christ ye Son of God in heaven ye wicked angel [led,[1]
For this immediately went he to ye wife of Pylat where she was,
And ye wicked spirit, ugly serpent, in her heart did put [him.
Concerning her master a dream strong, yt it was Jesus if he did kill

123.

To her husband she sent of Christ as shee had seen
In affection, to charge him, not is it for thee to kill him,[2]
Christ is accounted a very just man, though take care yt he be pledged,
For this night I som[3] saw in my dream him to kill.

124.

One yt was in prison, Barrabbas he was called,
Imprisoned was he through treason, and for manslaughter also,
Ye manner was of ye Jews on the day of ye passover from ye Justice
In ye prison, to ask one and be he delivered.

125.

Pylat would preserve ye life of Christ through courtesie,
And sayd to them, thus so it is written;
Now see which of ye men shall be delivered,
Either Christ, tell plainly, or Barrabbas a man blam'd.

126.

The Jews cryed out through meer envy, I believe,
Deliver to us Barabbas, and this all we begg;
Pylat again sayd to Jesus, what shall be done?
They cryed out with heart great, to death be he put.

[1] took, MS. 2. [2] him to kill, MS. 2. [3] thee

121.

In meth Pylat me ny won then traytor esa ganse
Yn Christ caffos byth reson merwell purag y reys thotho
Y hylwys an Ethewon lays es yn[1] pow a[2] dro
May rys y lathe yn scon mighterne neb a onnurelo

122.

Own boys Christ mab Du an neff an tebell el an geve
Rag hena scon y theth ef the urek Pylat may these
Han tebell el hager bref yn y holon a worre
War y mester vewns[3] cref y to Jesus mar lathe

123.

Thy goar hy a thanonas a Christ kepare del welse
Yn kerd delma dre ganas nyn gew ragos se lathe
Christ yn synsys mear dremas the thevijth y vos plegye
Rag haneth mere welas y to vewns[4] has lathe

124.

Onon esa yn prison Barabbas y[5] tho gylwys
Prisonys o ef dre dreyson ha rag den lath kekyffris
Manner othen Ethewon worth dyth pasch worth an Justis
An Pryson govyn onon ha bos hena delyffris

125.

Pylat a vynse gwythe bewnas Jesus dre goyntis
Hag a leverys thethe yn delma del yw screfys
Lemyn leverough pe nyle an dus a vyth delyffris
Po Christ leverough scyle po Barabbas den blaneys

126.

En Ethewon a armas dre bur envy me a gris
Dylyver thynny Barabbas ha hena ol ny a bys
Pylat arte a gowsas a Jesus pyth avyth guris
Y hawlsons gans golon wras then mermans bethens gurris

[1] a. [2] in [3] vewus. [4] vewus. [5] yth

127.

Pylat well knew they did it through envy,
For this he would preserve Christ from reproach,
And he sayd to them, if you will, I him will chastise
Altogether in ye city and deliver him to liberty.

128.

To him cryed out the Jews, be he on ye cross put,
Says Pylat I not know reason why he be condemned,
They cryed out with more heart, be he on the cross put,
Says Pylat, never reason to kill him[1] is found.

129.

And Pilat overwhile[2] sayd to Jesus,
All these men say to be hang'd thou art due,
Tell truth to me one word: if thou art Son of man and God,
Christ spake lowly, thou hast sayd, so it is.

130.

Anon they him stripped as naked as he was born,[3]
And on a post fast him bound to keep he might not bow,
And there two him scourged very wickedly with scourges,
And in foul manner him used, body and head, feet and hands,

131.

With ye scourges of rods yt were in ye hands of two Jews,
And fast bound to ym cords weaved among thongs,
Yt they might be pliant, him to beat, and before put knots,
With every knot yt might come wn they struck out ye blood.[4]

132.

And ye Jews[5] even wn they were weary on Christ, who when[6] were [beating
That there was not back nor hand yt was not him grieving,
Nor on his body pure part none, sure this was much spill,[7]
And yet more you shall hear of ye tormt of[8] Christ as[9] they did.

[1] insert not, MS. 2. [2] over a while. [3] borne as he was, MS. 2. [4] blood goar, MS. 2. [5] that side. [6] they. [7] pitty, MS. 2. [8] to. [9] om. MS. 2.

127.

Pylat yn ta wotye y the gusel dre envy
Rag hena ef a vense gwethe Christ heb velyny
Hag a leverys thethe mar mynnough me an chasty
Ol war barth yn y cyte hag an delyef the wary

128.

I helwys en Ethewon bethens ef en crows gorris
Yn meth Pylat me ny won reson prag y fit dampnys
Y hawlsons gans moy colon bethens ef en crow lethys
Yn meth Pylat byth reson the lathe nyn ges keffys

129.

Ha Pylat the war, breder a leverys the Jesus
Ol an dusma a lever the vos cregis te yw gyw
Lavar gwyr thymmo un ger mar sota mab Den ha Du
Christ a gowsys debour te a leverys del yw

130.

Whare y an dystryppas mar noyth genys del vye
Hag war post fast an colmas un wyth na yllg plymhe
Hag hena dew ij an scorgyas yn tebel gans dew ij scorgye
Ha hager fest an dyglyas corf ha pen treys ha dewle

131.

In scorgijs prenyer ese yn dewle an dew ij [1] ethow
Hag yn fast kelmys thethe kerdyn gwethyn mesk cronow
May fons hyblyth the gronkye hag a rag guris colmenow
Gans pub colmen may thylle [2] pan wyskens yn mes an orou

132.

Han thewna bys pan vous squith war Christ y fons ou cronkye
Mana geve goth na leyth na gese worth y grevye
Na war y gorff whek tam vyth par wyr hena o mear byte
Ha whath moy wy a glewyth a dorment Christ del warse

[1] y dew. [2] om. MS. 2.

133.

Among them, like men foolish, a garland of thorns was fram'd,
And by their counsell all on his head it was put,
Yt was torn all abt[1] his head, his blood was spilt,
And in it quickly many holes with ye prickles were holed.

134.

By a man learned that knew, I heard say,
Ye garland they drew on his head with so much strength,
Yt came ye prickles and groaped to ye brains through ye holes,
This was payn of much pity was Christ feeling.

135.

From ye top of his head on his body to his feet,
Torn was all his skin, and he covered with his blood,
Much was ye payn inflicted on ye Son of God, much his grief,
So sayth to[2] us the Scripture, so much payn not was[3] in yt age

136.

They clothed[4] Christ with a cloth, and ye purple rich was taken off
From him, to bring to ye ground with shame in a jeer they sayd,
Much honour thou shalt have, thou art a king crowned,
And in his right hand also a rod white was put.

137.

And they went to their knees, and they spake him to scorn,
And they made wry mouths every one him to extoll,
Joy to thee, thou art to us a king, necessity there is thee to honour,
This was to him much payn, for they were him vexing,

138.

One, with ye same rod in ye hand of Christ yt was put,
Him struck strongly on ye head by pure anger stirred up,
And buffets many without pity and heats[5] alike,
To Christ about his sides with strength great was layd.

[1] abt all. [2] telleth. [3] was not. [4] clad. [5] beates.

133.

In trethe avel tus fol garlont spern a ve dythygtys
Ha dre haga husill ol war y ben ave gorris
May tho squardijs a dro ol y ben y oys o scolijs
Hag in o fest luhas tol gans an dreyn a ve tellys

134.

Gans den scyntyll a wothye me a glewas leverell
An arlont y the denne war y ben gans kymmys nell
Ma leth an dreyn ha croppye then neupynyon dre an tell
Henno payn a vear bytye ese Christ ow cothewell

135.

A vyne gwarthe y ben war y gorf bys yn droys
Squardijs ol o y grohen hag ef culhys yny woys
Mear o an payn dar ken the vab Du mear y alloys
Del leaer thyn an levar kymmys payn ny ve ay oys

136.

I a wiskis Christ gans queth han purpur rich o dyskis
Rag y thry then dor gans meth yn ges y a leverys
Mear a onowe te afyth te yw migterne curnys
Hag yn y leff thy ghow yn weth gwelen wyn a ve gorris

137.

Hag y thens the ben dewlyn hag y kewsens the scornye
Hag a gamma aga meyn pub onon rag y eysye
Lowene thys te yw theyn mighterne rys[1] yw the worthye
Hen o thotho mear a bayn may therens worth y ranne

138.

Onon gans an keth welen yn leyff Christ a ve gorris
An gwyskys lasthe war an pen bur pur gewar desethys
Ha buxow leas heb ken ha tummasow kekyffris
The gryst a dro the thewen gans nerth fras a ve syttys

[1] eys.

139.

The heart of a man may break, that will but consider
Ye payns great he had, and ye spite[1] without intermission,
And all for thy sake Jesus Christ them knew extraordinary,[2]
Now be carefull him to love, and otherwise 'tis unnaturall.

140.

Pylat went out of ye hall into a garden wch he found,
Neer it was not was it far, and he put Christ with him
There to him for to speak, a cloth was about him,
Immediately ye Jews wicked to Jesus were round about.

141.

There Pilat spake in this manner to the Jews;
I not know that there was found in this man any guilt
Yt why he should be killed; know this every one,
As is this man used, look into yourselves.

142.

When him they found among them altogether, they cryed
To Pilat, kill him, kill him, let him die on ye cross immediately;
Pylat sayd again, between you let him be killed,
For in it I not judge[3] proof good yt he may be condemn'd.

143.

The wicked men sayd to us, sure there is a law [himself,
Yt of necessity he must be killed, for ye Son of Gd he hath made
Fear seized ye Justice wn he heard ym say soe,
For this immediately he turned into ye house to sit down.

144.

Of Christ he asked, thou man, whence art thou?
To his speech Christ not answered, says Pylat, then
Answer thou not willt, not knowest thou my power,
Yt tis to me yt thou be killed or delivered to liberty.

[1] despite. [2] MS. 2. has it at the end of the next line. [3] find.

139.

Colon den a yl crakye a vynha prest predery
An peynys bras an geve han dyspyth heb y dylly
Hag ol rag the gerense Jesus Christ as gothevy
Lemyn gorquyth y gare ha gweyth denater na vy

140.

Pylat eth yn mes ay hell yn un lowarth an gevo
Ogas o nyn gesa pell hag a worras Christ ganso
Ena orto rag kewsell queth esa a dro thotho
Prest an Ethewon debell the Jesus esens a dro

141.

Ena Pilat a gewsys yn delma then Ethewon
Me ny wour bonas kefys yn den ma byth acheson
May rys y vonas lethys goth vethough hetoponon
Del yw an den ma dythytis[1] myrough yn agis colon

142.

Pan yn caffons[2] yn tre the ol warbarth y a ylwys
Te Pylat lathe lathe mernans an grows desympys
Pilat a gewsys arte drethongh why bethens lethys
Rag ynno me ny gaffe scyle vas may fo dampnys

143.

An debel dus a gewsys thynny sur y ma laha
May rys y vonas bethys rag mab Du effa omwra
Own a gachyns an Justis pan glewas cows an della
Rag hena a thesympys y trylyas thy a sethva

144.

Orth Christ ef a wovynnys te then able ota gy
Thy gows Christ ny worthebys yn meth Pylat y redy
Gortheby te ny vynsys a ny wothas ow mestry
Bos thymmo may fes lethys bo delyffris the wary

[1] dethgtis. [2] cafsons.

145.

Says Jesus, then power none thou[1] shouldest have [it give,
Over me, bad none nor good unless some better one not to thee[2] sh[d]
Never more then this Jew against y[e] good hath a man sinned then in
Pylat when he heard this he sought him to clear. [betraying me,

146.

And y[e] Jews all ab[t] to Pilat sayd,
For y[e] sake Cæsar it was not was it now malice,
We did our duty to him, on y[e] cross him to hang,
For a king who seeks to be, to Cæsar is contrary.

147.

Then Pylat when he heard y[m] words, with him,
Jesus he shew'd very willingly[3] in y[e] midst among y[m];
Behold, he sayd, your king where he is,
Altogether they him denyed and charged him to kill.

148.

Says Pylat, you will above any thing y[t] I kill
Y[r] king, shame it is to us, not let it be heard never;
Say they, we must not, nor wee ought not him to honour,
Nor other king we will not, y[n] Cæsar have for ever.[4]

149.

His hands Pylat washed and sayd to them, [be spilt,[5]
Clean I am of y[e] blood of this just man, concerning his blood y[t] shall
Altogether they cryed out, if it come, let it come and fall
On our children that we shall begett, and on us[6] for ever.

150.

So Pilat when he saw not could he Christ deliver,
Unless procure should he discontent great for all y[e] society,
For this cause he judged Jesus to y[m] to be killed,
And he delivered Barabbas under keeping that was.

[1] not, MS. 2. [2] to the not, MS. 2. [3] patiently, MS. 2. [4] never, MS. 2.
[5] spilt y[t] shall be, MS. 2. [6] bee it, MS. 2.

145.

In meth Jesus yn urna mestry vyth te ny vea
Waraff ve drok vyth na da ken onon thys nan rolla
Byth moy ys ethow yn la a beghas orth ow thrayta
Pylat pan gwelas henna a whelas y the lyffra

146.

Han Ethewon ol a dro the Belat a levery
Kerense Cæsar y tho ny the leman belyny
In my wreth dyffry do tho aberveth yn crows cregy
Rag mighterne a omwrello the Cæsar yw contrary

147.

Ena Pilat pan glewas an lavarow na ganse
Jesus ef a thyswethas pur even yn eres yn trethe
A watta ef a gowsas agis migterne ple meve
Ol war barth y an naghas hag a y oyhys[1] y lathe

148.

In meth Pylat why a vyn drys pub tra me thy lathe
Agis migterne meth yw thyn na vethens clewis neffre
Yn methens y nyn gorthyn na ny goth thyn y worthye
Na ken[2] migtern ny vennyn ys Casar caffos neffre

149.

Y thewleff Pylat a wolhas hag a leverys thethe
Glan off a woys an dremas rag y woys venos a the
Ol warbarth y a armas mar te venons ha cothe
War agan flehys yn fras ha warnan bethens neffre

150.

Camen Pilat pan welas na ylly Christ delyffre
Man an geso ef sor bras the worth oll an gowethe
Rag hena ef a jugyas Jesus thethe thy lathe
The ves y a thelyffras Barabbas quyth may thelle

[1] eyhys. [2] Neken.

151.

When was Jesus Christ condemned on ye cross yt he should die,
Uglier death none decreed, for creature not was
Ye cross yet not was ready, nor the Jews not knew
Of sticks where they should be found to make a cross thereof.

152.

A Jew bethought and said to them,
Yt there was a stick in ye ground, cast above in the sun it not was,
For ye cross it was ordeined, and ye Jews not knew it,
And ye apple came from it Adam sinned by.

153.

The stick were sized,[1] ye cross immediately formed was,
And on it be put for us Christ would,
And on ye stick a fruit born yt he might be sure us to save,
Yt he might be a fruit whence we were lost for Adam to redeem.

154.

Yet nayles to them not were Jesus on ye cross to hold,
They search'd all about if they could find a smith ready;
One they saw there, an they went him to intreat,
And sayd to him, thou three nayles make for us.

155.

Says the smith, I not will make indeed[2] nayles for any,
Say they if thou feign thyself sick, let bed sickness seize thee
Since thou workest so nimbly necessity to us if it fayl;
He answered, not will I make them[3] on my faith.

156.

By many a justice in ye nation he was vilely rebuked,
Escape he sought for, for fear to be slayn,
Says ye smith sickness great is to my hands happened,
Tool none not am I able well in them to hold ym to fashion.

[1] Of the sticks that were removed.
[2] indeed will make, MS. 2.
[3] them make, MS. 2.

151.

Pan o Jesus Christ dampnys aberth yn crows may ferwe
Hacra mernans vyth ordnys the creater ny vye
En grows [1] whath nyn is parys nan Ethewon ny wothye
An prennyer py fens keffis the wuthyll crows a nethe

152.

En ethou a brederys hag a leverys thethe
Bonas pren yn doar towlys a us yn houl na vye
Rag an grows y tho ordnys han Ethewon [2] ny wothye
Hag an avell devethys drethy Adam may pegh se

153.

An prennyer ave kerhys en grows scon dythytis may fe
Hag ynny bonis goris ragon ny Christ a vynne
Ha war an pren fruit degis may fe sur thagan sawye
May teth fruit may sen kellys rag Adam the attamye

154.

Whath kentrow thethe nyngo Jesus yn crows rag synsy
Y hawlsons oll a dro mar caffons goff yredy
Onon y welsons ena hag y thethons thy pesy
Hag y lavarsons thotho te gura try nij kenter thynny

155.

In meth an goyff me ny wraff par wyr kentrow thewy vyth
Yn methens mar omwreyth claff gorthewyth te an pren vyth
Awos ynthyll wheyl mar scaff yn ethom thyn mar syllyth
Y worthebys na vanaff aga guthyll war ou fyth

156.

Hans mur a Justice y wlas ef ave veyll rebukis
Kavanskis ef a whelas rag own y vonas lethys
Yn meth an goff clevas bras es om dewleff devethys
Towyll veth ny alloff yn fas ynne sensys the wonys

[1] groi ves. [2] huthewon.

157.

Necessity was to him to shew to ye pure traytors his hands
On them espie sickness, never the sooner not could they,
Sayd his wife, much wonder great is this to me indeed,
This day when thou wentest out sickness none not took thee.

158.

Says ye wife of ye smith to ym nayles to you you not shall fayle,
Because is sore his hands touch not with ym, he not can
As I can, with dispatch I them will make, not will I tarry long,
Insomuch there is not yt knows for you ready to make better.

159.

The wicked wife of ill countenance, with much vow went into ye [house
In haste to make nayles that they might be strong and fitt,
The two feet of Jesus the beloved, and his both hands they holed,
For ye spikes were rough when they were driven him to hold.

160.

When was the nayles sharpned she ym carried to the Jews
Ye cross of Jesus now being ready they went him to kill immediately,
An argument great there was raised ye cross who there was it to bear,
Through much strife it was judged it carry should Christ himself.

161.

The cloth rich was yielded, and ye purple rich he used,
And ye coat his own put about him it was,
By his mother it was made, and hee with her sucking,
Even as Jesus so grew so ye coat she made.

162.

All goe they would, even to the Mount Calvary
Without ye town, it was a hill high indeed,
Ye cross they did put on ye shoulder of Jesus it to carry there
To Jesus Christ yt might come all the grief and shame.

157.

Reys o thotho disquethas the per traytors y thewle
War netho gwelsons clevas betegyns byth nyn gese
Yn meth y urek mear a varth bras yw henna thym rulewte
He thou pan ethys yn mes clevas vyth nyth kemerse

158.

In meth gurek an goff thethe kentrow thewy why ny fyll
Avos bos claff y thewle toche vyth gonys ef na yll
Del wour yn un fystyne me as gura ny strechyaff pell
A ban na ges a wothse thengh parys as gurelle gwell

159.

En debell urek casadow gans mear a doth eth yn chy
War hast the wethell kentrow may fenscref ha trewesy
Dew droys Jesus caradow ha deu leyff y a delly
Rag an spykis o garow pans vons gweskis thy sensy

160.

Pan o an kentrou lemmys hy as duk then Ethewon
Crows Jesus navnyo parys y eth thy latheyn scon
Resell creff a ve sordijs en grows py elle thy don
Dre vear stryff y fe juggijs ys dregy Christ y honon

161.

An queth rich a ve dyskis han purpur rich a vsye
Ha pows y honon gorris a dro thotho hy a ve
Gans y vam y fe gorris hag ef gensy ow tene
Kepar Jesus del devys yn della an bows a wre

162.

Oll monas y a vyne bys yn Mount a Calvary
A vest then dre y these meneth ughell yredy
An grows y a rug gorre war scoth Jesus thy don thy
The Jesus Christ may teffe ol an gref ha belyny

163.

To thievs being condemned were led forth with Jesus
With him that they might be hanged one to him [1] of each side,
Jesus was led forth, and after him many of ye vulgar, [God.
By ye command of ye wicked Justice to chase him though he were

164.

His mother dear saw how they were him disposing,
Pity much her took her heart but [2] almost not [3] broke,
Through ye common way she ran to find her son if she could
Them stay, she would to see Jesus whom she loved.

165.

When she saw her son used so by ye Jews so vilely
And yt he was with thorns crowned, and every one at him scoffing,
And in his body to be put, marked pale many thousand,
Without speaking word she faynted and fell to her middork.

166.

There when she stood up she spake as she could,
Not are my pains small are now me holding,
My heart into a thousand pieces wonder it is with me it not break,
Since I see my son so weak, bearing so much abuse.

167.

With her at hand two women faithfull were her comforting,
Mary Magdalene and Mary Cleophas,
Then hastened at last again her to revive,
For love sake it was, not otherwise her see they would.

168.

Women close followed Jesus Christ bewayling,
Jesus towards them looked, and sayd to them,
Children many, and women of Jerusalem in ye town
Who know that be my payns [4] great, for me not seek to weep.

[1] om. MS 2. [2] om. MS. 2. [3] om. MS. 2. [4] pangs.

163.

Dew ladar drews o dampnys a ve dythtis gans Jesus
Ganse ef may fens cregis onon thotho a bub tu
Jesus a ve hombronkijs har war y lyrgh mear a lu
Dre vold tebell Justis rag y chasye kyn tho Du

164.

I vam whegol a welas del esons worth y thy gtye
Pyteth mear as kemeras y honon nam na grackie
Der un schoch forth y ponyas cafos y mab mar calle
I wortos y a vynnas gwelas Jesus a gare

165.

Pan welas y mab dyglis gans an Ethewon mar veyll
Hay vos gans spern curunnys ha peb thotho ow cull geyll
Hag yn y corff bos gorris goleow pals leas myll
Heb cows ger y clanderys y cothas war bol y hyll

166.

Ena pan sevys yn ban hy a gewsys del ylly
Nyn gwe o faynys beghan us lemyn war ow sensy
Ow holon yn tre myll darn marth yw gene na squardie
Pan welaff ow mab mar wan ow town kemys velyny

167.

Gans prest ij dew venyn len esa worth y homfortye
Marya Magdalene ha Marya Cleophe
Y a fystena yn fen arte thy dyerbene
Rag kerense nyn is ken y welas y a vynne

168.

Benenas prest a hollyas Jesus Christ yn ungarme
Jesus worto a welas hag a leverys thethe
Flehys mear habenenas a Gerusalem yn dre
Awor bos ow feynys bras ragoff na wheleugh ole

169.

Weep for your children, and for yourselves,
Ye days shall be seen and shall come sure among you,
Yt shall bellyes be[1] blessed never that not could bear,
And the women likewise that not was to ym sucked breasts.

170.

In yt hour you shall call to the mountains[2] on you to fall,
And likewise ye cliffs you shall pray you to hide,
If so they say by name to a stick green so much spite,
To a stick drie and rotten,[3] sure in yt houre how shall it be.

171.

His mother, dear Mary, blessed every hour hast[4] made,
Yt she might come against him, her son so much she loved,
For weakness on his knees she him saw falling,
And sight her took so sharp yt she faynted again.

172.

There she was raised up[5] among women,
Lord, she sayd, my heart it is with thee,
As to thee it is done with grief thee to see,
Never man not knew the payn was to her heart nigh.

173.

The watching and want of eating yt felt Jesus dear,
And ye stripes sad on his body above all measure,
Ye blood of his head and arms dropped on his side much,
For on him not could bear the cross for weakness.

174.

A man they compelled, Symon was his own name.
They sayd fellow thou shalt bear the cross without grumbling;
It to bear Symon refused, he received stripes,
No more shun not would he for fear finding his death.

[1] be the bellies. [2] to ye mountains you shall call, MS 2. [3] withered.
[4] dispatch. [5] up again, MS 2.

169.

Olough rag agis fleghys ha ragough ages honon
An dethyow a vyth gluelys hag a the sur yn trethon
May syth torrow benegis bythqueth na allas ethon
Han benenas kekyffris na ve thethe denys bron

170.

In erna then menythyow why a ergh warnough cothe
Yn ketella an nanssow wy a bys ragas cuthe
Del lavare war anow war an pen glays mar ate
Yn pren seygh ha casadow sur yn erna fatel ve

171.

I vam whek Marya wyn pubur fystene a wre
May halle doys war y byn y mab kymmys agare
Rag gwander war bendewlyn hy an gwelas ow eothe
Han wlos as kemeras mar dyn may clamderas hy arte

172.

Ena hy a ve sevys yn ban ynter benenas
Arluth hy a leverys ow holon yma genas
Kepar ha te hy thew guris yn anken worth the welas
Bythqueth den ny wo thevys payn ella thy golon nes

173.

En golyas ha fowt dibbry a wothevys Jesus ker
Han strokosow trewesy war y corff dris pub manner
Goys y ben hay y sely a throppye war y thew ver
Rag dotho ef na ylly don an grows rag gwander

174.

Yn den asderbynas Symon o ay own hanow
Y leveris thotho guas te a thek an grows heb wow
Y don Symon a sconyas ef an gwe strocosow
Na moy scony ny vynnas rag own caffos y an kow

175.

He bore ye cross for them, very true this was their will,
Not made they no other adoe but follow their will,
Thou for us shall do it indeed, wert thou man young or man old,
Continually[1] under it if thou wilt fall never with ye untruth not [shalt thou stand.

176.

They went in haste to ye place by ym purposed,
Wn they came there among ym ye coat it[2] was taken off,
To take it off much him grieved, to him fast it was not clung,
Yet never sick not was he vilely so to be stripped.

177.

A woman good saw so Jesus stripped,
Pity much took her because he was so vilely used,
A cloth fayr she wrapped abt him immediately,
And on him shee kept it to hinder that not he took cold.

178.

The length of Christ they took from ye one hand even to ye head,
On ye breadth they holed two holes in ye cross, with another[3] mea-
Yt might pass ye nayles great through his[4] hands to ye head, [sure
For his feet they would hole to lay[5] them together.

179.

By them Christ was cast on ye cross to lye,
And ye one hand was fastened on ye cross fast yt it was,
And the one foot was put streight over ye other
On ye cross they were layd, with a nayl struck through ym.

180.

To ye hand other when they came on ye cross it to fasten
They ought move it out[6] to ye hole made it not reached;
The Jews nevertheless make a hole other not would,
Now ye hole they made they would it to serve,

[1] at the beginning of the line above in MS. 2. [2] of Jesus, MS. 2.
[3] without other. [4] the. [5] nayle. [6] more it cutt.

175.

Ef a thuck an grows ganse per wyr hennas agan woth
Ny wrens y na hen seyle lemyn sewye aga both
Pub er te then gura lewte beva den yonk bo den coth
Orthaff mar mynnyth cole neffre gans an fals na soth

176.

I eth yn vu fystene then tiller ganso o ordnys
Pan dothyans thy yn trethe pows Jesus a ve dyskes
Y dysky mear an grevye worto fast navngo glenys
Whath bythqueth[1] claff ny ore vylle ys dello dyskis

177.

Yn venyn da a welas dello Jesus dystrypijs
Pytet mear askemeras rag y vos mar veyll dygtis
Vn queth tek hy a drylyas a dro thotho desympys
Ha warnans hy an quathas rag gwythe na ve stervys[2]

178.

Heys Christ y a gemeras an neyll leff bys yn y ben
Worth an les y a dollas dew y doll yn grows heb ken
May thello an kentrow bras dre y thewleff bys yn pen
Rag y dreys y a vynnas telly thy worre yntteu

179.

Ganse Christ a ve tewlys war an grows the wro wethe
Hay yll leff a ve tac kis ord an grows fast may these
Hag yll troys a ve gorris poran war ben y gele
Worth an grows y fons lathijs gans kenter gnyskis drethe

180.

Then levff arall pan dothyans warth an grows rag y faste
Y fylly moy ys tresheys then toll guris hy na hethe
En Ethewon betegyns gull toll arall ny vynne
Lemyn an toll re urnssens y a vynne the servye

[1] by queth.

181.

By them to ye hand of Christ a rope fast immediately was bound,
And between ye Jews ye cross fast was held
By some of so much heart ye rope was drawne,
His joyntes every one altogether yt they were torn.

182.

When came ye hand of Christ on ye hole by the strength yt drew [1],
A Jew, like a very fool, struck a nayl in it;
Now I you beseech all, of ye payns of Christ think,
And not be left to loss ye laws he gave us.

183.

Written it is surely, and otherwise I should not [2] tell you,
The body of Jesus and his arms they drew so vilely,
Who would might tell all his bones,
And ye sinews of flesh yt held him wn he was on ye cross of timber.

184.

And ye cross was rais'd and Jesus fastened to it,
And ye end lower guided into ye hole was holed for it,
There it was left to fall much vexation
To Christ, that was crushed all his body and limbs.

185.

And Christ so payned on the cross when he was
In this manner, prayed for ye same folk that crucifyed him;
My Father dear, be it pardoned to these their mistake,
For that not know they how much they do in it sin.

186.

The Jews did hang a thief to Christ on the left side
And on ye right side a thief great hang they caused to be also,
And Christ in the midst, full of grace, full his heart of sorrow
With thieves to lie down, so it is written of his end.

[1] they, MS. 2. [2] not should, MS. 2.

181.

Ganse warth leff Christ loven fast yn scon a ve kelmys
Hag yn tre an Ethewon an grows fast a ve sensys
Gans re a gymmys colon en loven a ve tennys
Y inntis ketoponon oll war barth may theus squardijs

182.

Pan deth leuff Christ war en toll dre an nerth may tensons hy
Un Ethow avell pyth foll a wyskis kenter yn hy
Lemyn me agis pijs oll a baynys Christ predery
Ha na vo gesys the goll an lahys a rug thynny

183.

Screfys yw yn suredy ha ken me nyn lavarsen
Corff Jesus hag a sely y the denna mar velen
Neb a vynne a ylly nevera oll y y scren
Hay skenys hyg ha gwythy pan esa yn crows pren

184.

Han grows ave drehevys ha Jesus fasteys ynny
Han pen golas delyffris yn toll o tellys righty
Ena hy a ve gesys the gotha mear ankynsy
The Christ may fe crehyllys oll y gorff hay esely

185.

Ha Christ yn delma peynys aberth yn crows pan ese
Yn manner may y pesys rag an kethren [1] crowse
Ow thas whek bethens gevys then renna aga mystyte
Agins ny wour py gymmys y mons y sa ow peghe

186.

Han Ethewon a grogas lader the Christ an barthecleth
Hag a thyghow lader bras cregy a ruffons yn weth
Ha Christ yn cres len a ras leun y golon a voreth
Gans laddron y cowethas del yw screfys ay theweth

[1] keth re ren.

187.

Pilat would write of ye life of Christ an accusation
Why condemned he was and writt it himself,
When went Pilat to read it fault there was none,
But they found when they looked this is ye King of ye Jews.

188.

The Jews sayd this is to us a disgrace,
Be it out put yt he was a king to us,
And be it there put, he would be by his mastry,
What I have written I have written, says Pilat to ym.

189.

The lybell was fastened on ye cross fast [1],
And over the head of Christ put, yt might every one it read,
For was Jesus Christ crucifyed nigh ye way of ye city,
By many it was read, yt he was a king to them.

190.

The cloaths of Christ were divided, four parts made of ym
By four souldiers of account, to every soldier a part might,
Ye coat of him was so well made they not could it divide,
On it a lot was cast all ye coat who should have.

191.

On ye side left he who was hanged scornfull was and thiefe pure,
In a flout he sayd to Christ, if thou art so indeed,
On ye world, as thou madest thyself, now shew it, and do a cure,
And save thee and me alike of our life yt we may be sure.

192.

Says ye thief other, a wicked man thou art, as thou wert,
Not carest thou for God, thou art blynd, for with us hang'd who is
A man clear is of sin, without doubt fault in him [2] not is,
Our hanging is desertfull for we were thieves by being.

[1] that it was, ins. MS. 2. [2] in him fault, MS. 2.

187.

Pylat a vynnas screfe a vewnas Christ acheson
Praga dampnys rebee hag an screfas y honon
Pan eth Pylat thy redye scyle nyn is na gonon
Prest y keffy pan vyre hena yw Mighterne Ethewon.

188.

En Ethewon a gowsys hena yw thyn byliny
Bethens the ves defendis y vonas mighterne thynny
Ha bethens ena gorris y fense bos dre vestry
Han pyth a screfys screfys yn meth Pylat thethe y

189.

En lybell a ve tackijs worth an grows fast may these
Hag a wgh pen Christ gorris may hylly y redye
Rag bos Jesus Christ crewsys ogas the forth an cyte
Gans leasy fe redijs y vonas migterne thethe

190.

Dyllas Christ a ve rynnys pedar ran guris a nethe
Gans peswar mareg abrys [1] the pub marek ran may these
Y bons ef o mar dek guris y ay vynsans y rane
War nethe pren betewlys ol an bows pew an gyffe

191.

An barth cleth neb o cregis dyveth o ha lader pur
Yn gas ef a leverys te Christ mar sota mar sur
War an bys del omwressys lemyn dyswa ha gura cur
Ha saw te ha me kyffris agan bewnas may fen sur

192.

In meth an lader arall drokthen os kepar del ves
Ny thowlyth Du te yw dall rag genen eregis neb es
Den glan yw a begh heb fall ynno ef dyfont nyn ges
Agan crege ny yw mal rag ny reber ladron dres

[1] om. MS. 2.

193.

The thief on ye side right prayed on this manner,
Lord when thou shalt come to thy countrey to think of me cause
Christ very comfortably ye beloved answered, in yt hour, [thou;
Thou shallt be by this same light in Paradise with me.

194.

The Jews sayd to Jesus, for him to scorn sure [1],
Before hand very well he could men from all sort of hurt [2],
Now with all his mastry from us not can he him keep,
Nor with all his treachery not can he us deceive.

195.

On their knees there went some others before Christ [3],
Their heads they shaked and spake very fowly
To Jesus him to anger, seest thou here who can
The Temple of God all abroad tear, and of his will it rayse.

196.

And they went on bended knees, and ugly mouths made,
In worshipping their faces toward Jesus they wried,
And he most in his payn in his face they spat,
This was to him grievous payn our sins takeing upon him.

197.

Some to Christ said on cross when he was, [out words or wound [4],
If thou art Christ ye Sonn of David, for us come from ye cross with-
And we will believe thy power, and thee will account master over
I am ye Son of God already, Christ sayd to them. [us [5];

198.

On ye side right there was to Christ his mother Mary,
And ye mother of him whom he loved on ye side other also;
To her, woman, sayd he, John thy sonn I will make,
Nor evermore other mother never then her thou not shall seek.

[1] om. MS. 2. [2] harme save, MS. 2. [3] before Christ some others, MS. 2.
[4] noise or wound, MS. 2. [5] for ever.

193.

An lader an barth dyghow a besys yn ketelma
Arluth pan dyffris thet pow predery a hanaff gura
Christ pur whek an caradow an gorthebys yn urna
Te a vyth yn keth golow yn paradis genama

194.

An Ethewon a gewsy a Jesus rag y scornye
Kyns yn ta ef a ylly tus a pub drok oll sawye
Lemyn gans ol y vestry ragonny war omwethe
Na gans ol y tretury ny yll agan dyssaytye

195.

War aga dewlyn y the perag Christ re erell
Aga fen y a sackijs hag a gewsy par debell
Worth Jesus rag y angre a wotta omma neb yll
Tempell Du dewscoll squardye hag thy voth y threhevell

196.

Hag y ee the ben dewlyn ha hager mowys a wre
Y wethe gothyans aga meyn orth Jesus a om gamme
Hag ef moygha yn y beyn yn y fas y a drewe
Heno thotho calys feyn agan pegh ny ow prene

197.

Re the Gryst a levery aberth yn grows pan ese
Mar soge Christ mab Davydes an grows heb pijstege
Ha ny a gris the vestry hag a syns mester neffre
Me yw mab Du y redy Christ a leverys thethe

198.

Abarth dyghow y these the Gryst y Vam Marya
Hay vam ef neb ha gare an barth arall maga ta
Deso benyn yn metha Jowan the vab me awra
Na byth moy ken mam neffre es hyhy te na whela

199.

After yt Christ his soul yeelded every one swear much [1],
John for his mother accounted Mary Christ as commanded,
In all manner he could his mother readily he honoured,
In this manner comfort to her her sonn would reach.

200.

Twas not come the time, but twas near his end,
In yt hour there was an earthquake, over all ye world it was [2],
Darkness great was made ye sunn left [3] his face,
And more wonders I believe then they were also.

201.

So she prayed till midday, surely
In yt hour Christ would say, Ely, Ely,
Forsaken it is, he sayd, Lord why hast thou me,
But some on Christ cryed out it was drink he called for.

202.

By ye Jews in hast bad drink was provided,
Wicked liquor, very scalding hyssop and gall mixed,
In a sponge on a rod quickly to Christ was reached,
[4] All they made in hast because not was Christ attended.

203.

Some of ye Jews wicked, sayd, without pity,
To ym who kept watch for him to keep,
See you, if he rise from his payns him to deliver,
And ye Scribes very far from ye truth exite.

204.

His payn was so strong and sharp yt not could he live
Without yielding his soul glorious ever in rest to live,
Christ prayed, as we read in this manner, in many a place,
My soul I commend, Lord, between thy hands.

[1] may, MS. 2. [2] went. [3] lost. [4] notice, ins. MS. 2.

199.

War lyrgh Christ eneff the ry pub onan olthy gele
Jowan y vam a sensy Marya Christ del arse
Yn pub manner may hylly y vam prest a sonore
Yn delma comfort thythy y map a vynnas dygtye

200.

Newngo devethys an prys may tho ogas theweth
Yn erna y fe dorgis ha dris ol an bys ef eth
Tewolgow bras a ve guris an houll a gollas y feth
Hay moy mer [1] thus me agris ys a rena ve yn wethe

201.

In della hy a begyas hys hanter dyth yredy
Yn erna Christ a vynnas leverell Ely Ely
The scryrya yw a gowsas Arluth prag y hysta vy
Mes re war Christ a ynnyas y tho dewas y yrghy

202.

Gans an Ethewon war has drok thewas ave dythgtis
Tebell lycoar mear ny last easyll bestyll kemyskis
Yn spong orth gwelen fast the Grist a ve hethys
Goyns oll a wrens yn fast rag na go Christ attendijs

203.

Re an Ethewon tebell a leverys heb pyte
A wo tense ow ketwell holy thotho thy wythe
Myrngh war te drehevell ag beynys thy thelyffre
Han Scherewys prest abell the worth an gwyr afye

204.

I beyn o mar cref ha tyn caman na ylly fewe
Heb dascor y eneff gwyn bytqueth yn lan rewese
Christ a besys del redyn yn delma yn luas le
Ow eneff me a gemyn Arluth yn tre the thewle

205.

Through weak spirit and he dying upright not could he keep him,
On them nor lean his head for ye garland he wore,
If he leaned on the side for his shoulder it him grieved
And yet worst did ye stick backward if he layd it ;

206.

Nor forward he not could lean for fear of stiffling,
In yt hour, as read we by books it is written,
To ye birds wild to make nests places were ready,
To Christ his head to hold place not none was found.

207.

So necessity must to him to leave his head hang,
For you clean from him was his blood, live not could hee,
On ye side his mother was his head he would hold,
And his soul went from him with cry cold and loud noyse [1].

208.

By the cross of Jesus there was a man named Sentury
Att the death of Christ, when he saw every thing marvelous,
And his sould as he yeilded it agt nature with a cry,
They sayd without scorn this is ye Son of God surely,
And many with ym there to him bore witteness.

209.

It was it [2] midday in ye countrey, or more so it is written,
Earthquake there was, and lightening, and darkeness alike,
The veyl of ye temple did rent in two to ye ground fell,
There also they broke ye stones yt were strong and hard.

210.

The graves in many places abroad were lost [3],
And ye dead bodies yt were in ym were upraised,
And went straight to ye city with many they were seen
Ye truth to wittness yt it was ye Son of God who was killed.

[1] This and the three following lines are supplied from MS. 2. [2] not.
[3] opened, MS. 2.

205.

Rag gwan spyr hag ef yn ten caman na ylly gwy the
Warnans na bosse y ben rag an adon a osye
Mar posse an neyl tenewen rag y scoth hy an grevye
Ha whath gweth a wre an pren war the argh mar an gorre

206.

Na war rag ef ny ylly pose rag own bos megis
Yn erna del redyn ny y lyffrow y thewscre sys
Then nethyn gwyls rag nethy telly ryow esa parys
The Grist y ben py sensy tyller vyth nijn go keffris

207.

Rag porrys rys o thotho gase y ben the gregy
Rag galse glan the worto y woys bewe ny ylly
War tu y vam a pewo y ben a vynnas synsy.
Hag eneff eth a notho [1] gans garm eyn hag vghell gry

208.

Ryp vows Jesus y these vn den henwys Sentwry
A varnans Christ pan welse kenyver tra mathusy
Han eneff del dascorse erbyn nater gans un cry
Y leverys heb scornye henna yw mab Du yredy
Ha leas ganso ene dotho a thuk dustunny

209.

Nango hanter dyth yn wlas po moy del ywa screfys
Dorgis esa ha luhas han tewolgow kekyffris
Veyll an tempell a squardyas yn tre dew then dore cothys
Ena yn weth y dorras an veyn o cref ha calys

210.

En bethyow yn lower le apert a ve gerys
Han corsow esa ynne a ve yn ban drehevys
Hag eth poran then cyte gans luas y sons gwelys
En gwyr the thustune bos mab Du neb o lethys

[1] natho.

211.

Water and earth, and fire, and winds, sun and moon, and star, alike
At Christ's suffering death vexation knew,
Nature proveth I hold ye Lord is[1] he be payned,
All their discovery that they make for this payn to be greeved,

212.

The soul of Christ to hell went, and broke the gates,
By his strength great and skill there he bound the devills,
Lucifer bound is yet very fast in his bonds,
And he shall tarry without end in hell in darkness,

213.

There Christ delivered from prison Adam and Eve, [heaven[2],
Those yt had done ye will of his Father yt they might dwell in
When he went out him followed ye man good whom would[3],
The Scribes tarryed in hell in torment strong.

214.

A citizen, Joseph called, of Arimathea ye city,
Of ye death of Christ he spake ever a just man he was,
All ye purpose of him was cast with him in heaven to dwell
Jesus by him was beloved, and not was it hard it to note.

215.

Joseph went even to ye Justice Pylat master among ym was,
And very earnestly asked ye body of Jesus of him as a gift,
Cause was Joseph a man beloved granted it was to him
Pylat sent to see Christ dead if he were.

216.

The Jews wise as they were yt they might do him much abuse,
To look on Christ they went, and he on ye cross hung[4],
They saw on his face yt he was dead already
They stood in it all also through his heart him to hole.

[1] good if. [2] find a dwellinge in heaven. [3] hee, MS. 2.
[4] hanginge, MS. 2.

211.

Dower ha ler ha tan ha gwyns houl ha loar ha steyr kyffris
A Grist ow cothaff mernans an ken y a wothevys
Natur Scyte me a syns Arluth da mar pyth peynys
Ol y sogole kyn sons syns rag y beyn the vos grevijs

212.

Ena Christ the yffarn eth hag a dorras an porthow
Dre yn nerth bras hay Sleyveth ena golmas dewolow
Lucifer kelmys yw whath pur fast yn y golmenow
Hag ef a dryk heb fynweth yn yffarn yn tewolgoro

213.

Ena Christ a thelyffris a breson Adam hag Evef
Suell a uressa a both y das man geffotregva yn nef
Pan eth yn mes yn seuyas en dusvas del vynne ef
An scherewes a dregas y yffarn yn tormont cref

214.

On burges Joseph hynwys a Haramat a cyte
Yn mernans Christ a gewsys bythqueth dremas rebee
Ol y doul ef o tewlys ganso yn neff rag trege
Jesus ganso o kerrys ha nyn io hard thy notye

215.

Joseph eth bys yn Justis the Pylat mester trens o
Ha pur hard a wovynnys corf Jesus worto yn ro
Rag bos Josep den kerris grontis ef a ve thotho
Pylat a woromynnys meras Christ marow mar so

216.

En Ethewon skyntyll keth rest effo mear vylyny
The veras worth Christ y eth hag ef yn crows ow cregy
Y a welas war y feth y vos marow y redy
Ytteseffsons oll yn weth dre y golon y delly

217.

In this[1] party there was a soldier Longis named
Blind he was, not saw he a glimpse, he was a man of account,
A spear was in his hands by ye Jews put,
And ye end sharp for him to peirce to ye heart of Jesus called.

218.

Longis sure on ye right side of ye cross of Jesus he was,
To ye soldier by name they called yt he should pierce him,
Into ye body of Jesus ye beloved ye spear sharp he thrust
Very right under the ribs through ye heart yt it went.

219.

From ye heart there came a stream great, water and blood mingled,
And by ye spear it gushed to ye hands of him yt struck it,
He washed his both eyes with ye one hand yt was bloody,
By vertue of the blood he saw Jesus Christ was so abused.

220.

Sorrow much him took for ye work he wrought,
To his knees he fell, Lord forgive me, says he
Blind we are not see we well to be soe vile living,
Jesus to him forgave when he saw his sorrows.

221.

The mother of Jesus, Mary blessed, thrust ye spear wn she saw him
In her sonn in his side through ye heart yt it passed,
And to ye ground ye blood and humour from him so dropped
Anguish great and payns sharp and pulls strong her seized.

222.

Measure in sharp she wept, to laugh she not found desire,
And ye tears dropped from her both eyes very fast,
And her heart tender broke I may say for sorrow,
By meanes of yt trouble in her she kept not ye Holy Ghost.

[1] their.

217.

In aga herwyth y these on mareg Longis hynnwys
Dal o ny wely banna ef rebea den a brys
Gew ave yn y thewle gans an Ethewon gorris
Ha pen lym rag y wane the golon Jesus hynwys

218.

Longis sur an barth dyghow the grons Jesus y these
Then marreg worth y hanow y a yrghys may whane
Yn corf Jesus cradow en gew lym ef a bechye
Pur wn yn dan an asow dre an golon may these

219.

An golon y theth strek bras dour ha goys yn kemyskyis
Ha ryp an gew a resas the thewle neb an gwyskis
Y wholas y thew lagas gans y eyl leyfo gosys
Dre ras an goys y welas Jesus Christ del o dythgtis

220.

Eddrek mear an kemeras rag an ober re wresse
Hy ben dewlyn cothas Arluth gevyans yn methe
Dall en ny welyn yn fas ow bos marweyl ow pewe
Jesus thotho a avas pan welad y ed rege

221.

Mam Jesus Marya wyn herdya an gew pan welas
Yn y mab yn tenewyn dre an golon may resus
Ha then doar an goys han lyn an notho dell deveras
Anguis bras ha peynys lyn ha gloys cref as kemeras

222.

Fest yn tyn y a wole the werthyn nysteva whans
Hag dagrow a the vere hag dew lagas par the whans
Hag holon whek a rane me a laver rag trystans
Rag an grayth yn hy ese nas gwythe an sperissans

223.

Through her heart there went an arrow her sonn held wᵘ she saw
Sorrow was yᵉ arrow and pity natureall affection and fasting,
And yᵉ end other was pity fastened close with love
Not know man ever so much payns living.

224.

The arrow is before spoken her struck sharply with [1] anguish
In her that did stagnate by force of yᵉ stroaks a spring of blood,
And she wept so much with so much strength and eagerness
Yᵉ spring yᵗ it raysed some upwards to her hurt flowing.

225.

Of that blood drops there through her two eyes went,
Not was it comfort yᵗ did her heart weak,
And her veins so feebled seized her also so much weariness
In all yᵉ world not could man find so much curss.

226.

Her payns yᵗ were great and strong in joy to be turned [2],
For Queen she is in heaven to be worshiped she is even [3],
Angels before her shall stand, many thousands her will shall follow
And her son shall worship her as will he fairer yⁿ yᵉ sun is her [countenance.

227.

On yᵉ body of Jesus there was, and he on yᵉ cross hanging,
Five thousand stroakes so they were and four hundred marks
And threescore more with them, and fifteen very true are they,
And all for meer love to yᵉ sonne mankind [4] of man have felt [5].

228.

Every day who will say over fifteen paters
Of faithfull heart in honour of yᵉ passion of our Lᵈ dear,
With blows it should be and by beades every one,
For yᵉ marks were on his body without number.

[1] much anguish, MS. 2. [2] her turned is. [3] due, MS. 2.
[4] mankind the sonne, MS. 2. [5] he fell, MS. 2.

223.

Dre y golon y theth seth y mab syndis pan welse
Moreth an seth ha pytet natureth o ha denseth
Han pen arall o pytet tackis fast gans kerense
Ny wothevys den bythqueth kymmys peynys ow pewe

224.

An seth yw rag leverys as gwyffis tyn gans mear angus
War y holon may crunnys dre nerth an bunk fynteor woys
Ha hy a wolas kymmys gans mar vear nerth ha galloys
An fynten may trehevys ran yn ban du drok a loys

225.

An goysna da grennow try de y dew lagas y theth
Ny go comfort nayly a wrello y holon hueth
Hag veynys mar drewesy askemer ha kymmys meth
Yn oll an bys ny ylly den cafos kymmys an sueth

226.

I feynys o bras ha cref yn ioy theth y trylys yw
Rag migternas yw en nef the vos gorthijs hy yw gyw
Leth the rygthy a seff leas myll both a syw
Hay mab as gorth dell vyn ef tecke ys houl yw y lyw

227.

In corf Jesus y these hag ef yn crows ow cregy
Pymp myll, strekis del jove ha Peder gwyth cans goly
Ha tryngous moy ganse ha pymthek pur wyr ensy
Hag ol rag pur gerense worth mab den ys go thevy

228.

Pub tetholl neb a vynne leverell pymthek pater
A len golon rag gorthye pascon agan Arluth ker
Yn blythen y a vye ha bederow kenever
Hag a ou leow ese yn corf Jesus worth never

229.

The Jews not would have ye thieves to hang
Over night for ye passover it was to ym a day high they it held,
The Jews among ym caused yt they should break
Their thighs anon, and from thence them bring;

230.

Against this was done it was [1] ye time of even service in ye country
In yt hour also leave to Joseph they granted,
And from the cross so it was time ye body of Jesus they took
Ye beloved Mary I believe, being called, him helped.

231.

The mother of Jesus Christ kissed ye body of her son very dolefully,
And ye teares dropped by night when she thought of him;
Aud yt abuse much her grieve wn she looked on him washing him,
From his side there was through ye heart some holes,

232.

Joseph to Christ disposed of his leggs and armes sweet
In ye manner as they used, and them wiped very clean
And about his body they wrapped linnen rich in many folds
And Mary full of grace with ym sad and dolefull.

233.

There a garden was and in it now [2] it was ready,
A man dead to receive newly made ready not was it used,
Ye body of Jesus Christ between them to the lodge carried
And on his length to lie there it was left,

234.

A man good Christ loved, Nichodemus byname,
He not was he bold it to own for fear to find his death,
By night in pure affection, he went to ye body was dead,
With oyntment to him yt was and spices of much worth.

[1] not, ins. MS. 2. [2] not.

229.

An Ethewon ny vynne bos an laddron ow cregy
Ternos rag pasch o thethe dyth ughell y a sensy
An Ethewon yn trethe a rug may wrellons terry
Aga wortho sow whare hag a lena aga dry

230.

Erbyn bonas henna guris nanso prys gwesper yn wlas
Yn erna yn weth kemeras the Josep y a rontyas
Hag an grons del o prys corf Jesus a gemeras
Tyr Marya me agrys pur y hoys an gweresas

231.

Mam Jesus Christ a ame corf y mab par drewesy
Hag dagrow the vere a nox pan predery
Hen anken mear asgrevye pan vyre worth y woly
Yn tenewen y these dre an golon ast ylly

232.

Josep the Christ a vynnas y arrow hag theffregh whek
Yn venner del yn whas hag as ystynnas par dek
Adro thy gorf y trylyas sendall rich yn luas pleg
Ha Marya len a ras ganso trest ha morethek

233.

Ena vn lowarth ese ha ynno nyn io parys
Den marow rag receve newyth paryn nyn is vsijs
Corf Jesus Christ yn trethe then logell a ve degis
Hag a heys the wrowethe yno eff ave gesys

234.

Un den da Christ a gara Nicodemus y hanow
Ef nyn io hard thy notya rag own cafos y ankow
Dwo rennos yn pur trena ef eth theu corf o marow
Gans onient thotho ese ha spices a vear rasow

235.

Nichodemus perfumed ye body of Jesus and his limbs,
Ye oyntment was of so much worth yt it kept ye body without rot-
None he not left without perfuming of his limbs, [ting,
In this manner he disposed him yt healthy sure was his bed.

236.

And spices many sort he put in his grave,
To Christ of each side on the right side and on ye left,
On his foot and on his head, and on all his body also,
To shew after this punishment yt he was a king at last.

237.

And ye Jews put over Jesus Christ a stone
Broad it was and heavy, and big more of foul rubbish,
With it by night they heaped in their servise who were faithfull,
That night he dyed and all his injury and griefe.

238.

Over night there a strife among ye Jews churlish,
Speeches sharp and high measure in foolish they spake,
Yt they had been ready to a work not they knew it to undoe,
For Jesus had sayd, in ye third day he would rise.

239.

In one company all they went unto Pylat was Justice,
A Jew to him in wrath in this manner sayd,
We may in night this in measure nigh be lost,
And yt there be to us sorrow why was Jesus killed.

240.

For ye traytor sayd, and before many of us,
Yt after he should be killed, to ye third day he would rise,
But if he be carryed away with his men yt not find we him,
In yt hour it shall be sayd he did rise of his power.

235.

Nicodemus a vras corf Jesus hag esely
Oyntment o a gymmys ras may wethe corf heb pedry
Nag o nan ef ny asas heb vre ay esely
Yn delma ef an dythgtyas mey ey sur oy wely

236.

Ha spycis leas chen ef a worras yn y veth
The Grist a pub tenewen hag a thyghow hag a gleth
Worthy dreys ha worth y ben ha war ol y gorf yn weth
Dysquethyens war lyrgh anbe bethe migterne yn deweth

237.

Han Ethewon a woras a ugh Jesus Christ un men
Leden o ha poys ha bras moy agis gavel tredden
Ganso drys nos y tholyas yn y servis neb o len
An noysma a dremenas hag ol y drok hag an ken

238.

Ternoys y sordyas bresell gans an Ethewon goky
Lavarow lyn hag ughell fest yn foll y a gewsy
May thens y parys then well ny worthyens thy strowy
Rag Jesus the leverell yn tressay dyth y sevy

239.

In vn stevya oll y eth bys yn Pylat o Justis
Un ethow thotho yn freth yn delma a leveris
Ny a yll yn nos haneth fest dystough bonas kellys
Hay may fo dynny theweth rag bonas Jesus lethys

240.

Rag an traytor a gewsys ha the rag leas hunny
War lyrgh y vonas lethys then tryssa dyth y sevy
Mers mara petha degis gans y dus nan caffan ny
Yn urna byth leverys ef the sevell dre vestry

241.

Pylat charged ym, on payne of loosing his life,
Goe to ye body of Jesus it to keep, that not took it they away,
And by night all to espy, and bee carefull a jot not that they slept
They went in hast four souldiers hired are.

242.

When they came to ye grave there went one souldier to ye head
And another to ye feet also, charged strictly by ye Jews,
And on ye right side and on ye left, one of each side, [souls.
Boast they made, great and devout, yt they would keep him on their

243.

These rogues slept in ye morning, ye day breaking,
And Jesus came out of ye earth and went in ye place he would,
A man perfect and much his grace a light clear shining,
He affected all his purpose they not could him hinder.

244.

When it was farre on in ye day there awaked one souldier,
By the day of heaven on his face he beheld a light faire,
And ye stones tumbled [1] also yt were over Jesus sweet,
And on ym there sate an Angle blessed joyfull.

245.

That souldier stirred all up his companyons,
And to ym declared of Jesus how it was,
This man some have raised, he is gone not know I where,
Now yt wee bee not killed there is no way to prevent.

246.

A souldier other said, matter none that we were born,
Pity it is he is gone, he is gone, by us people are deceived,
Our life we shall loose, and also our children, [found.
We may not think to stay in ye country, let us fly, not yt wee bee

[1] off, ins. MS. 2.

241.

Pylat a yrghys thethe war beyn kelly an bewnans
Monas then corf thy wethe van kemerre yskerans
Hag yn nos oll aspye ha gwythe tam na guskens
Y eth yn vn fystene peswar marrek yr vys ens

242.

Pan dethens y bys an beth y theth on marrek thy ben
Hag arall thy dreys a weth yr vys fast bys yn Ethewon
Hag a thyghow hag a gleth onon bub tenewen
Bost y wrens tyn ha deveth yn gwythens worthy ehen

243.

En varogyan a guskas mythyn han dyth ow tarthe
Ha Jesus a thethoras hag eth yn le may fynne
Den a pert ha mear y ras golow cleyr ow tewene
Ef a wre oll y vynnas y ny yllens y wethe

244.

Pan o pur holergh yn gyth y tefenas un marrek
Del deth an nef war y fyth ef a welas golow tek
Han meyn unchellys y a weth ese ugh Jesus whek
Ha warnotho a yseth ell benegas lowenek

245.

En marrek na am sevys ol yn ban y gowethe
Ha thethe a leverys a Jesus fatell vye
An den ma re drehewys gallas ny wotham pele
Leman na veny lethys nyn ges forth the omwethe

246.

Marrak arall a gowsas gony vyth pan peyn genys
Tru a thu elhas gans un hunny re ben tullys
An bewnas nigh regollas hag ni welh agan flehys
Om thygh tyn trussen an wlas fayn na veny kefis

247.

The four said not let us seek to move from the country
As it was to the Justice let us come and tell by name,
Out of his grave how he is raysed, not let us tell a word untrue,
They did immediately all after his advice.

248.

They went in hast to Pylate their Justice,
Him they taught how it was, and to him said,
That rose Christ without strife alltogeather by his will with light,
And not could they it prevent that his will not was heard.

249.

Then Pylat when he heard in this manner them to speak,
Thoughts seized him for fear they it should tell
And it publish through the country both nigh and far of,
Lest should come men with strength great against him to confe-
[derate long.

250.

Wherefore Pylat gave these villains their demand,
That to tell they ought every where through the quarter,
And there was men assaulted by night on them soe many round
Not were they able to stay, but all begon they must. [about,

251.

These villains when they heard Pylate to say so,
Much joy them took they to escape so
The punishment strong and great and find gifts so good, [cause.
The will of Pylate they observed in the place they were for this

252.

In that very day very early, the sun newly risen,
Beloved Mary dear and carefull came to the grave spoken of,
And with her oynment without spare for the body of Jesus was
bought, [arisen.
That in that hour not are they aware that was ye Sonne of God

247.

An pefwere a gewsys na whelyn gwevye an pow
Kepar del ve then Justis dun leveryn war anow
Ay veth del yw drehevys na leveryn ger gow
S arnye a thesympys ol war lyrgh y arhadow.

248.

I eth yn un fystene the Pylat aga Justis
En deskyens del vye ha thoth a leveryis
Re saffe Ghrist heb strevye ol thy voth gans golowys
Ha na yllens y gwythe y voth na vu colemwys

249.

Ena Pylat pan gwelas yn delma y the gewsell
Pederow an kemeras rag own y the leverell
Ha thy notye drys an wlas sur a ogas hag a bell
May leffe tus gans nerth bras erybyn rag gustle bell

250.

Rag hena Pylat a ros then varogyon aga ro
May leverrans ha dolos y pub kyller dris an vro
Tha vos tus yrvys yn nos warnethe kymmys a dro
Na gens y hard the wortos lemen oll monas then fo

251.

En vorogyon pan glewas Pylat ow cows yn della
Mear a ioy askemeras y the theank yn della
Un peynys o cref ha bras ha cafos rohow mar tha
Both Pylat y a notyas yn le may theas rag henna

252.

In keth gythna par a var han houl nowyth drehevys
Tyr Marea clear a whar a theth then veth leverys
Ha ganse oyntment heb par rag corf Jesus o pernys
Whath y erna nyn gens war bonas mab Du drekevys

253.

When was the beloved Mary nigh to the grave come
The stones that were on it she saw turned off,
The women in this manner them among sayd,
From the grave these stones who have turned away.

254.

The women full of grace on the grave leaned,
At the head they saw of the grave, as sayd before,
A child young, white his apparel, an Angel it was and they not knew it,
Immediately fear much seized for the miracle [1] they saw.

255.

The angel sayd to them not be you discomforted,
Jesus Christ of Nazareth whom you saw was slayn,
He is risen, he is gone to a better place, a man perfect and much his prayse
Seest thou the place he was here not is he dwelling.

256.

Goe in fine to his disciples, and say you to them
And to Peter, come with speed against him to Galilee,
There Christ in sound heart you shall find vey joyfull,
Soe sayd he himself in flesh and blood living.

257.

Hereupon they returned comforted and merry,
And they went the servants of Christ to see, and them found sad,
They declared the whole case that they should go in one flock
To Galilee to see and speak to Jesus sweet.

258.

When they came to Galilee, Jesus Christ they saw
In his senses living, a man perfect and much his grace,
All his paynes died and turned they are into joys great,
And shall be to us ever if we believe and bee good.

[1] marvells.

253.

Pem o an cyr Marya o gasthen [1] beth devethys
An meyn esa a wartha hy an gwelas drehevys
En benenas yn delma yn trethe a leverys
The worth an beth an meyn ma pu a ome llys

254.

En benenas len a ras gans an beth powesses
Worth an pen y a welas an beth yw leverys kens
On slough y onk gwyn y thyllas eyll o ha y ny wothyens
Struth own mear as kemeras rag an merthus re welsens

255.

En eyll a gewsys thethe na vethough dyscomfortys
Jesus Christ a Nathary del welsough a ve lethys
Sevys gallas the gen le den aperl ha mear y bryes
A wotta an le may these vinna ny gyw ef tregis

256.

Engh yn fen thy thyscyblon ha leverough wy thethe
Ha the Pedyr dos yn scon erybyn the galyle
Ena Christ an kuf colon wy an kyff lowene
Del leverys y honon yn kyg yn goys ow pewe

257.

Hans henna y a drylyas comfortis ba lowenek
Hag eth tus Christ rag whelas hag as cafos morethek
Y lavarsons ol an cus y thethons yn un tonek
Bys yn Galyle thy whelas hathe gowes worth Jesus whek

258.

Pan dethons the Alyle Jesus Christ y a welas
Yn y thensys ow pewe den a pert ha meary ras
Ol y beyn yn tremense ha trylys ens yn ioy bras
Ha a vyth thynny neffre mar a cresyn ha bos vas

[1] ogas then.

259.

As rose the Sonne of God from his grave in that hour to the third
So shall we all rise to the time, bad and good also, [day,
Full of works the just man shall come, in that hour rich he shall be,
The wicked man in that day hid to Christ shall bee on the side left.

259.

Del sevys mab du ay veth yn erna then tryssa dyth
Y della ol ńy a seff deth braes drok ha da yn weth
Obereth dremas a dyff yn erna rich ef a vyth
Drok then yn gythna gorf the Gryst y fyth an harth cleth.

A Protestac̃on of the Bip̃ps in Briten to Augustine the Monke, the Pope's Legate, in the year 600 p^{t} Dm. Chr̃um.

Cornish.	Bidispis	a	Di ogoll		choi	y	bos
English.	Be it known	to	all X'an people		that	wee	are

yn	un	att	arall	yn	uwidd	y	yum
in	one	and	other	in	observance	and	are

ystengedig	yn	Eglawis	Duis.
helpfull	to	the church	of God.

Or Englished thus:

Bee it known to all Xr̃an people, that we are fellow servants and ministers of one Church of God.

The first chapter of Genesis in Cornish.

1. En dallath Deawe wraze neave ha an eare.

2. Ha therrah an beaz reb composter ha reb kenefratra: ha tulder rag meare a downder ha speres Deawe reege gwayeyoch worr bedgeth an dowre.

3. Ha Deawe laveras gurenze boze gooloh ha therrah goolloh.

4. Ha Deawe a wellas an goolloh tha boaze dah: ha Deawe deberhas an golloh thort an tulder.

5. Ha Deawe a grias an goolloh deathe ha an tulder eave a grias noze, ba metten, ha gurthuher owe an Kenssa Jornah.

6. Ha Deawe laveras gwrenze boaze eberne en creaze an dowre ha gwrenze eave deberhah an doware thort an dowre.

7. Ha Deawe wraze an ebarne ha deberhas an dowre erah dadn an ebarne thort an dowre erah wor an ebarne ha tho va an della.

8. Ha Deawe a gryas an ebarne neaue ha metten ha gorthu har owe Deaw Jornah.

9. Ha Deawe laveras gwrenze an dowre dadn an neave: boaze Contellyes wor barh tha edn tellher ha grwenze an oare zeah disquethas ha tho vah an dellha.

10. Ha Deawe a grias an teere zeah an oare ha an contell wor barh an dowre eave a griyas moare ha Deawe wellas tro va dah.

11. Ha Deawe laveras gwrenze an oare dro rage gwellze ha lozow dro ragge haze ha wethan tri ragge lavallow war ler e kendah ha haze et e honen war an oarre ha tho va an dellah.

12. Ha an oare droze ragge gwellze ha Lazoan droze haze ette Kendah: droze fegges warler e Kendah: ha haze ett e honen warler e Kendah ha Deew wellas tro va dah.

13. Ha metten ha gathewer o an dregah deeathe.

14. Ha Deawe laveras grwenze boaze golloh en ebarne neave tha debereth an deeath thort an nooze ha grendge gye boaze rag seenesse ha rag termen ha rag Jorneawe ha rag blethidnyaw.

15. Ha grwenze gye booaze rag golloh en ebern neaue tha rie gollo wor an oare : ha tho va an dellah.

16. Ha Deewe wraze deawe gollo broaze am brossah rag an deathe ha an behatnah rag an noaze eaue wraze an sterres a weathe.

17. Ha Deew es gorras en ebarne neaue tha ry gollo wor an oare.

18. Ha tha voaze drez an deathe hag an noaze ha tha deberhad an gollo thort an tuilder ha Deewe wellas tro va dah.

19. Ha metten ha gothewher o an bozwerhath Jorna.

20. Ha Deewe laverhas grwenze an dowr dri ragge meare a dra an taklowe eaze a quotya gen bownaf ha ethen tha nigah euh an oare en eberne neaue a leaze.

21. Ha Deewe wraze an poskas broaze ha Kenefratra erah guagah rege an dowre dri raegmeare a sobmen worler go hendah ha Kenefra ethan gen ascall worler e Kendah ha eave wellas tro vah dah.

22. Ha Deewe reg go benigyah ha laveras betho leane a haaze ha grew cressyah ha lenall an dowre en more grwenze an ethen cressyah en oar.

23. Ha meten ha gothewher o am pempas Jorna.

24. Deewe laveras gwrenze an oare dri raage an tacklow eze tean bownas worler go kendah chattall ha taklow eaze a cramyas ha bertas an oare worler go kendah ha tho va an dellah.

25. Ha Deewe wraze bestas an oarre worler go kendah ha an chattall worler go Kendah : ha canifratrah eaze a cramyas wor an oare ha Deewe wellas tro vah dah.

26. Ha Deewe laveras gero nigh geelle deane in grwa gon honen tha noze hauall den ha grenze gowas poher dreze am poskas en more ha dreaze an ethen en ebarne ha dreze an chattall ha dreaze oll an oarre ha dreaze canifratra eaze a quayah wor an oarre.

27. Ha Deewe wraze deane : en grwa ehonnen : en grwa Deewe eve an grwaze, bennowe ; ha gorrowe eve eze grwaze.

28. Ha Deewe reg go benigyah ha Deewe lavaras thothans

bethow leane a haaze ha cressyo ha leno an oarre ha bethow dresta ha grew gowas pooher dreze an poskas en moare ha an ethen en ebarn ; ha dreze canifratra veewe eaze a quayah wor an oarre.

29. Ha Deewe lavaras ; merro ; ma reaze genam Theave Kenifra lazoan toane haaze eaze wor bedgeth an oarre ; ha Kenifra gwethan menze eaze haaze ha menze eaze a toan haaze tha whi e ra boaze rage boaze.

30. Ha tha oll bestas an oare ha tha Kenifra ethan en ebarn ha tha Kenifratrah : eaze a quayah wor an oare menze eaze bownas etah ha mahre reaze genam Kenifra lazoan laze raag booze ha tha vah an dellah.

31. Ha Deewe wellaz Kenifratra era grweaz goniah ha merro tha va por tha : ha gathewher ha metten oh an wheffas Jornah.

BENEDICTUS ABBAS DE VITA HEN. II. VOL. I. pp. 228, 229.
AN. MCLXXVIJ.

Eodem anno, quidam Canonicus de Abbatiâ Bothmeniæ, quæ in partibus Cornubiæ sita est, Martinus nomine, statim post Epiphaniam Domini, furtivè asportavit Corpus Sancti Petroci; et cum eo fugiens transfretavit, et illud secum detulit usque ad Abbaciam Sancti Meuenni, sitam in partibus Minoris Britaniæ. Quod cùm Rogero Priori Bothmeniæ & Canonicis ibidem Deo servientibus innotuisset, predictus Prior, Consilium Fratrum suorum, D'n'm Regem Angliæ Henricum, filium Matildæ Imperatricis, adiit, ut, per ipsius potentiæ auxilium, Corpus Sancti Petroci, quod per furtum amiserant, recuperassent. Ad instantiam autem illorum, concessit eis præfatus Rex auxilium suum; & mandavit per litteras suas Rollando de Dinamno Justiciæ Britanniæ, quod sine dilatione faceret illud Corpus reddi. Audito itaque mandato Regis, prædictus Rollandus venit cum armatâ manu & potenti ad Abbatiam Sancti Mevenni, et præcepit illud corpus reddi; quod cùm Abbas et Monachi ejusdem loci reddere nollent, ipse minas addidit, jurans se per vim, nisi celerius redderetur, extrahere velle illud. Quod ipsi audientes, noluerunt iram prefati Regis Angliæ incurrere: sed beatum Corpus illud reddiderunt prænominato Rogero Priori Bothmeniæ, die Dominicâ Clausi Pentecosten, festo scilicet Sanctorum Gervasii et Prothasi, Martyrum, scilicet 13 Kalendas Julii; redditumque est ei corpus illud Sanctum cum omni integritate, & sine aliquâ diminutione, Abbatiæ[1] & Monachis Ecclesiæ Sancti Mevenni, jurantibus super Reliquias ejusdem Ecclesiæ quod de Corpore illo nihil retinerent, sed idem Corpus non alternatum redderent. Quod cum factum fuisset, prænominatus Prior Bothmeniæ cum gaudio in Angliam rediens, Corpus beati Petroci, in Teca Eburnea reconditum, usque Civitatem Wintoniæ detulit; et cùm in conspectu Regis allatum fuisset: Rex, viso eo & adorato, permisit prædictum Priorem in Pace, cum Sancto suo, ad Abbatiam Bothmeniæ redire.

[1] Qu? Abbate.

Symmachi Epistola, lib. x. Ep. cc.

Romam nunc putemus assistere, atque his vobiscum agere sermonibus, " Optimi principes, Patres Patriæ, reveremini annos meos in quos me pius ritus adduxit, ut utar ceremoniis avitis: neque enim poenitet. Vivam more meo, quia libera sum. Hic cultus in leges meos orbem redegit; hæc sacra Annibalem a mœnibus, a capitolio Senonas repulerunt. Ad hoc ergo servata sum ut longæva reprehendar? videro quale sit, quod instituendum putatur. Sera tamen et contumeliosa est emendatio senectutis.

Carew's History of Cornwall.

" Amongst bodily pastimes, shooting carrieth the pre-eminence; to which in my younger yeeres I carried such affection, as I induced archery, perswading others to the like liking, by this ensuing *Prosopopeia*:

" My deare friends, I come to complaine vpon you, but to your selues; to blame you, but for your good; to expostulate with you, but in the way of reconciliation. Alas, what my desert can justify your abandoning my fellowship, and hanging me thus vp, to be smoke-starued ouer your chimnies? I am no stranger vnto, but by birth your countrywoman; by dwelling, your neighbour; by education, your familiar; neither is my company shamefull; for I hant the light and open fields; nor my conuersation dangerous; nay, it shields you from dangers, and those not the least, but the greatest consequence, the dangers of warre. And as in fight I giue you protection, so in peace I supply you pastime; and both in warre and peace, to your lymmes I yield actiue plyantness, and to your bodyes healthful exercise; yea I prouide you food when you are hungrie, and helpe digestion when you are full. Whence then proceedeth this vnkinde and vnusuall strangenesse? Am I heavy for burden? Forsooth a fewe light stickes of wood. Am I combrous for carriage? I couch a part of my selfe close under your girdle, and the other part serueth for walking-staffe in your hand. Am I

vnhandsome in your sight? Euery piece of mee is comely, and the whole keepeth an harmonicall proportion. Lastly, am I costly to bee prouided? or hard to be maintained? No, cheappnesse is my purueyour, easinesse my preseruer, neither doe I make you blow away your charges with my breath, or taynt your nose with my sent, nor defile your face and fingers with my colour, like that hell-borne murderer, whom you accept before me. I appeale then to your valiant Princes, Edwards, and Henries, to the battayles of Cresey, Poyters, Agincourt, and Floddon, to the regions of Scotland, Fraunce, Spaine, Italy, Cyprus, yea and Iury, to vmpires of this controuersie; all which (I doubt not) will with their euidence playnely prooue, that when mine aduerse party was yet scarcely borne, or lay in her swathling clouts, through mee onely your auncestours defended their countrey, vanquished their enemies succoured their friends, enlarged their dominions, aduanced their religion, and made their names fearful to the present age, and their fame euerlasting to those that ensue. Wherefore, my deare friends, seeing I have so substantially euicted the right of my cause conforme your wills to reason, conforme your reason by practice, and conuert your practice to the good of yourselues and your country. If I be praise-worthy, esteeme me; if necessary, admit me; if profitable employ me; so shall you reuoke my death to life, and shew your selues no degenerate issue of such honourable progenitours. And thus much for Archery, whose tale, if it be disordered, you must beare withall, for she is a woman, & her mind is passionate.

THE END.

John Nichols and Son, Parliament-street.

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